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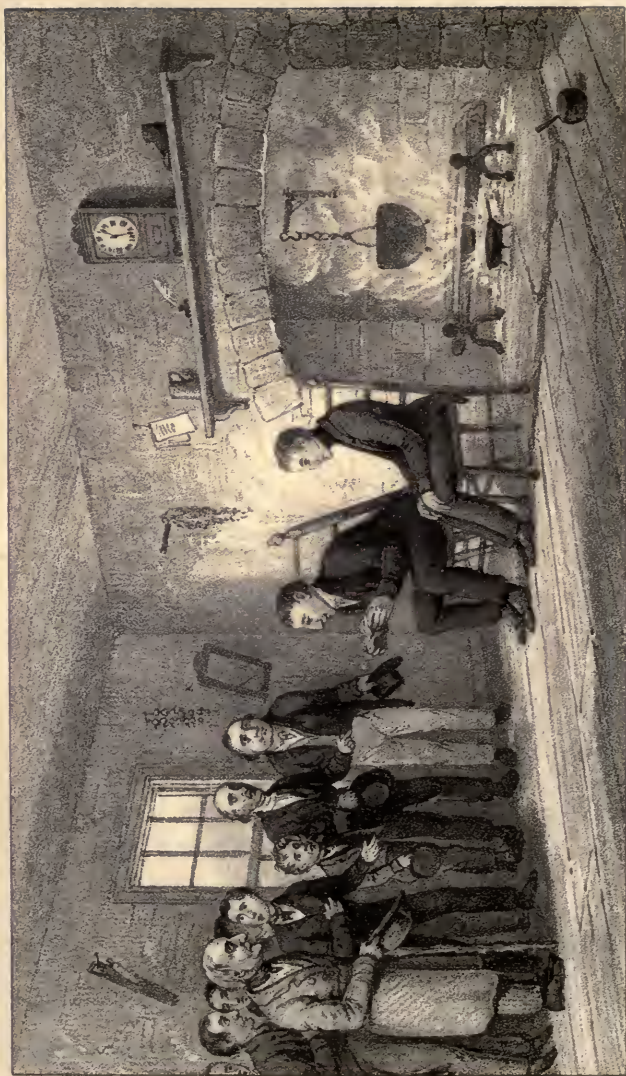


THE  
PROPHET  
OF THE  
NINETEENTH CENTURY.

“ America is in more danger from religious fanaticism. The government there not thinking it necessary to provide religious instruction for the people in any of the new States, the prevalence of superstition, and that perhaps IN SOME WILD AND TERRIBLE SHAPE, may be looked for as one likely consequence of this great and portentous omission. AN OLD MAN OF THE MOUNTAIN might find dupes and followers as readily as the All-friend Jemima ; and the next Aaron Burr who seeks to carve a kingdom for himself out of the overgrown territories of the Union, may discover that FANATICISM IS THE MOST EFFECTIVE WEAPON WITH WHICH AMBITION CAN ARM ITSELF ; that the way for both is prepared by that immorality which the want of religion naturally and necessarily induces, and that CAMP-MEETINGS may be very well directed to forward the designs of a MILITARY PROPHET. Were there ANOTHER MOHAMMED to arise, there is no part of the world where he would find more scope, or fairer opportunity, than in THAT PART of the Anglo-American Union into which the elder States continually discharge the restless part of their population, leaving Laws and Gospel to overtake it if they can ; for in the march of modern colonization both are left behind.”—*Southey's Colloquies*, vol. ii. p. 42, 1829 .

**NOTICE**

**AFTER CAREFUL EXAMINATION OF THE  
INNER MARGIN AND TYPE OF MATERIAL  
WE HAVE SEWN THIS VOLUME BY HAND  
SO IT CAN BE MORE EASILY OPENED  
AND READ.**



THE PROPHECY PRONOUNCING THE GREEK PSALTER TO BE A DICTIONARY OF EGYPTIAN HIEROGLYPHICS.

The Prophet of the Nineteenth Century ;  
OR, THE  
RISE, PROGRESS, AND PRESENT STATE  
OF  
THE MORMONS,

OR LATTER-DAY SAINTS:

TO WHICH IS APPENDED,  
AN ANALYSIS OF THE BOOK OF MORMON.

---

BY THE REV.

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"CITY OF THE MORMONS," &c.

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1843.





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PREFACE.

IF the base scheme entitled "Mormonism" were designed merely as a gainful speculation, we might be satisfied with exposing the knavery of the impostors who have attempted to fill their pockets by operating on public credulity. Having effected this object, we might suffer it to repose undisturbed among the numerous fraudulent contrivances, which, during their brief day, have entrapped the wonder-loving multitude, and have been finally consigned to merited oblivion and contempt. But Mormonism is not simply a money-making scheme, it is a *religion*; a religion too, which may be considered as in many respects a natural result of several tendencies which have long displayed themselves in the nominally Christian world. Hence it becomes desirable to expose not merely the fraud,

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but the heresy of the system ; to exhibit the means by which it has produced not merely temporal disappointment and distress, but spiritual desolation and ruin. To accomplish this double object, it is necessary to give its history, to trace the causes by which the way for its success was prepared, to describe the apparently accidental circumstances by which the foundation of the system was laid, and to show how its vague outlines were gradually reduced to definiteness and proportion. We shall then be prepared to account for the remarkable phenomenon of its extraordinary propagation, and for the circumstance, otherwise inexplicable, of a low juggler, without character, without education, without common prudence or decency, exalting himself to be the prophet, priest, and king of myriads of religious devotees.

There are, perhaps, some who consider Mormonism a subject too contemptible for serious notice ; but it may well be doubted whether such persons have ever endeavoured to fathom the depths of human credulity. It is sufficient for the compiler of the following history to know that not

far from a hundred thousand persons, possessed of the average share of capacity, have embraced Mormonism with more than the average share of faith. True, there is much that is ludicrous, and still more that is disgusting in the conduct of the Mormon leaders; and it would be a vain attempt to throw an air of romance over the life of a vulgar swindler, or to render that respectable which is intrinsically absurd. But, apart from the conduct of its founders, Mormonism must stand on the same footing with many other manifestations of religious opinion, and must be regarded by the thoughtful observer with serious interest, as a new pattern of error, produced by the ever-shifting kaleidoscope of the human mind.

An apology, perhaps, is due to the reader, for the insertion of various passages, which are certainly better suited to the pages of a Newgate Calendar, than to a work proceeding from a Christian Clergyman. The task of delineating the prophet's infernal character has been certainly far from agreeable to the author; and he is aware

that, although he has drawn a veil over many circumstances and expressions unfit for publication, he has too often incurred the risk of offending good taste by the exhibition of blasphemy and vulgarity. Yet, if the subject deserve to be recorded, it is of course necessary that all its essential features should be duly noticed and fairly described. Joseph Smith, without his blasphemy and vulgarity, would be a very different being from the "Prophet of the Nineteenth Century."

The Author trusts that the following pages will show that the history of Mormonism is capable of affording much instruction to the student of human nature, and valuable lessons to those who aim at the propagation of truth, or the extirpation of falsehood. A salutary moral is attached to all the leading events connected with its progress; and, strange as those events may appear, they are fully deserving of philosophical investigation in connection with the present aspect of many Protestant communities. At the same time, it is hoped that the narrative is presented in a form which will inte-

rest the general reader, and enable him to trace with facility the gradual progress of this extraordinary delusion.

Mormonism may continue to exist for many years, or it may suddenly explode and disappear ; but, in either case, it will not be surprising if thousands should be ready to lay down their lives in its defence. It would be more remarkable if an equal number of persons should be found prepared to adhere to the uncorrupted doctrines of the Saviour, and to defend with resolution, in the unity of the Church, the pure faith once delivered to the Saints.

The Author has given ample authority for the statements contained in the following work, and has endeavoured to exercise rigid impartiality in the examination of testimony. The publications to which he has referred are the following :—

1st. “Gleanings by the Way,” by the Rev. John A. Clark, D.D., Rector of St. Andrew’s, Philadelphia ; printed at Philadelphia in 1842. (pp. 352, 12mo.) From the circumstance that

Dr. Clark was the Rector of the Episcopal Church in Palmyra (New York), at the time when Mormonism originated in that vicinity, his testimony is particularly valuable.

2nd. "Mormonism in all Ages, or the Rise, Progress, and Causes of Mormonism, with the Biography of its Author and Founder, Joseph Smith, Junior; by Professor J. B. Turner, Illinois College, Jacksonville, Illinois." Printed at New York, in 1842. (pp. 304, 12mo.) This work is designed to expose the wickedness and absurdity of Mormonism, with a view to the benefit of the peculiar classes endangered by its incursions. The character and standing of Professor Turner as a Presbyterian Minister, and his contiguity to the scene of Mormon operations, are sufficient to render his work an important authority.

3rd. "The Book of Mormon, an Account written by the hand of Mormon, upon plates taken from the plates of Nephi; by Joseph Smith, Junior, Author and Proprietor, Palmyra. Printed by E. B. Grandin, for the Author, 1830." (pp. 588,

12mo.) The copy cited is one of the *first* edition, and was obtained by the compiler from the prophet's mother, in April, 1842.

4th. "Gazetteer of the State of Missouri, with a Map of the State; compiled by Alonzo Wetmore, St. Louis, 1837." (pp. 382. 8vo.)

5th. "Times and Seasons," City of Nauvoo, Illinois; edited by Joseph Smith. Printed and published about the first and fifteenth of every month, (pp. 766. 8vo.) to April 15, 1842. The statements in this periodical work must of course be received with great caution; still, in many respects, they must be considered as good authority.

6th. "Sketches of Iowa, or the Emigrant's Guide;" by John B. Newhall, New York, 1841. (pp. 252, 18mo.)

7th. "Book of Covenants and Revelations," Kirtland, 1835. (pp. 250. 18mo.) This book has exerted more influence on Mormonism than any other, not excepting the Book of Mormon, and is, therefore, frequently quoted as authority on points of doctrine.

8th. "A Brief History of the Church of Christ



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of Latter Day Saints (commonly called Mormons), including an account of their Doctrine and Discipline, with the reasons of the author for leaving the said Church ; by John Corrill, a member of the Legislature of Missouri, St. Louis, 1839." (pp. 50, 8vo.) This pamphlet is the work of a person who was among the earliest converts to Mormonism, and an eye-witness of many of the most important events in its history.

9th. "Mormonism Pourtrayed, its errors and absurdities exposed, and the spirit and designs of its author made manifest ; by William Harris, Warsaw, Illinois, 1841." (pp. 64.) This pamphlet is also by a person who was for some time a zealous Mormon.

10th. "An appeal to the American People, being an account of the persecutions of the Church of Latter Day Saints, and of the barbarities inflicted on them by the inhabitants of the State of Missouri ; by authority of said Church, Cincinnati, 1840." (pp. 84, 18mo.)

11th. "Document showing the testimony given before the Judge of the fifth judicial circuit of the

State of Missouri, on the trial of Joseph Smith and others, for high treason, and other crimes against that State. February 15, 1841." This document was published by authority of Congress, and is of considerable value, as elucidating the spirit and designs of the prophet and his confederates.

12th. "An Address to Americans, a poem in blank verse, by James Mulholland, an Elder of the Church of Jesus Christ of Latter Day Saints. Nauvoo, 1841." (pp. 11, 18mo.)

13th. An Oration delivered on the 4th of July, by Sidney Rigdon, Far-West, 1838.

The Author has also occasionally referred to "The City of the Mormons," "America and the American Church," and various newspapers, which assist in tracing the history of Mormonism.

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The reader's attention is particularly solicited to a remarkable extract from Southey (inserted opposite the title page), which did not meet the Author's

eye until the greater part of this work was in print. The prediction was published in March, 1829, *fourteen months* previously to the publication of the Book of Mormon, and while the American Mohammed was busily engaged in his pretended translation.

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# THE PROPHET

OF THE

## NINETEENTH CENTURY.

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### CHAPTER I.

#### PREPARATIONS FOR MORMONISM.

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Western America becomes the cradle of Mormonism--1st. Through the want of influential religious institutions—2dly. Through the growth of Fanaticism—3dly. Through the rise of Campbellism—4thly. Through the want of respect for Antiquity, and established usages.

MORMONISM is a system which could not have been easily produced or readily developed in England. The mature religious institutions of the mother country would have opposed a bulwark against its progress as a fanaticism; while an efficient government and an active police would have stripped it altogether of its military character. Had it been preached in the first place in Britain, it would probably have crept in the dust like other reptile forms of delusion; and the names

of its prophets and teachers would have ranked with those of Southcote or of Muggleton. But in the Western hemisphere its antecedent probability of success was incalculably greater. Various circumstances had concurred in preparing the way for the introduction of a new system of religion. The fuel was already collected, the pile was duly prepared, and an accidental spark alone was wanting to kindle a blaze of fanaticism, which no existing means would avail to extinguish. It may be well, therefore, before narrating the rise and progress of Mormonism, to consider briefly the condition of the religious world in Western America prior to its appearance.

In the first place then, it must be recollected that Western America has never possessed any institution resembling an influential Church, and strongly controlling public opinion. In New England the Puritan establishment flourished in vigour during nearly two centuries, and its effects are clearly visible in the marked and peculiar character of the eastern people. But to the westward of the river Hudson this curious system never existed, and its indirect influence alone was perceptible. Virginia, during its colonial existence, possessed an establishment professedly of the Church of England. But Episcopacy, which constitutes the basis of the English Church, was unknown there, except

in name<sup>1</sup>. The colonists indeed petitioned<sup>2</sup>, from time to time, for an American Bishop; but the government of the mother country, for various causes, uniformly declined to comply with their reasonable requests, and they remained ecclesiastically subject to the Bishop of London. Their clergy were either emigrants from Britain, or natives of the colonies who had proceeded to England for ordination. Both sources of supply were inadequate, and the latter was peculiarly hazardous and burdensome. Hence, while dissenting sects met with no considerable obstacle to their progress, the Church appeared to be studiously kept in the back ground, without any effectual means of discipline for the clergy, and without the important ordinance of Confirmation for the laity. There was no visible centre of unity; there were no means for the ready removal of abuses; each clergyman acted for himself, and none dreamed of working in concert with the rest. The Church, therefore, possessed little influence, and finally lost its hold upon the respect and attachment of the community. The Revolution came, and the early Virginian Church, having been founded originally upon the sand, was soon swept away and nearly annihilated<sup>3</sup>. The new government found the Ameri-

<sup>1</sup> "America and the American Church," p. 169.

<sup>2</sup> *Ib.* 170.

<sup>3</sup> *Ib.* p. 174.

can people divided into various denominations, not one of which could claim a majority in its favour. Hence, even though the government had possessed the will, it had not the power to set up any national form of religious doctrine and worship. From that period the idea of an established Church became more and more unpopular, and the people came to the conclusion, that<sup>4</sup> any legislation by which Christianity should be distinguished from Mahometanism, paganism, or infidelity, would be contrary to the first principles of American liberty. In the new states, and finally in all of the older ones also, religion was thrown upon the voluntary support of its friends ; and while secular education received a tolerable share of public attention, no general system of Christian instruction was suffered to exist.

As a natural consequence of this state of things, the great mass of the community, being destitute of official guides, were influenced by accident or by caprice in their choice of religious teachers. The Scriptures, indeed, still maintained their ground, and commanded, to a certain extent, the reverence of the multitudes to whom the living Church had ceased to speak. But destitute as those multitudes were of authorized expositors, and unable of

<sup>4</sup> " America and the American Church," p. 63.

themselves to form any consistent scheme of doctrine, it is not wonderful that numerous wild forms of religion soon held extensive sway. It is painful to the Christian mind to reflect on the scenes which often occurred, and which are still too frequently exhibited in Western America at meetings professedly religious. Frequently, not only whole communities, but vast regions, have been subject to the most extraordinary attacks of enthusiasm<sup>5</sup>. In the states of Kentucky and Tennessee, from the year 1800 to 1804, both inclusive, meetings were often held, as at present, in the open air, and lasted for a number of days in succession. During the continuance of these meetings, the people remained on the ground day and night, listening to the most exciting sermons, and engaging in a mode of worship which consisted chiefly in alternate crying, laughing, singing and shouting, accompanied with gesticulations of a most extraordinary character. Often there would be an unusual outcry, some bursting forth into loud ejaculations of thanksgiving, others exhorting their careless friends to "turn to the Lord;" some struck with terror, and hastening to escape, others trembling, weeping, and swooning away, till every appearance of life was gone, and the extremities of the body

<sup>5</sup> Prof. Turner's "Mormonism in all Ages," p. 272.



assumed the coldness of a corpse. At one meeting not less than a thousand persons fell to the ground apparently without sense or motion. It was common to see them shed tears plentifully about an hour before they fell; they were then seized with a general tremor, and sometimes they uttered one or two piercing shrieks in the moment of falling. This latter phenomenon was common to both sexes, to all ages, and to all sorts of characters. Towards the close of this commotion, viz., about the year 1803, *convulsions* became prevalent, and were distinguished as the "rolling exercise," the "jerks," and the "barks," which are thus described by credible witnesses<sup>6</sup>.

The "rolling exercise" consisted in doubling the head and feet together, and rolling over and over like a hoop; or in stretching the body horizontally, and rolling through mud and mire like swine.

The "jerks" consisted in violent twitches and contortions of the body in all its parts. Sometimes the head would fly half way round, and backwards and forwards, until not a feature could be recognized. When attacked by the "jerks," the victims of enthusiasm sometimes leaped like frogs, and exhibited every grotesque and hideous contortion of the face and limbs.

<sup>6</sup> Turner, p. 273.



The "barks" consisted in getting down on all fours, growling, snapping the teeth, and barking like dogs. Sometimes numbers of the people squatted down, and, looking in the face of the minister, continued demurely barking at him while he preached to them. These last were peculiarly gifted in prophecies, trances, dreams, rhapsodies, visions of angels, of heaven, and of the holy city<sup>7</sup>.

The above will serve as a specimen of the kind of worship deliberately chosen by persons whose private judgment was uncontrolled, and who desired to be considered extremely spiritual. Nor has this description of religion been confined to a few obscure fanatics. It has prevailed most extensively among many sects<sup>8</sup>, and principally among the Baptists and the Methodists, bodies which, in regard to number, are the leading denominations in the United States, and contain within the sphere of their direct influence probably not less than six millions of souls. The Holy Spirit is too generally regarded as the author of enthusiastic manifestations similar to those described above, and religion is made to consist in feelings, impulses, and experiences, rather than in the exercise of a living faith, the cultivation of Christian graces, and the performance of holy duties. The

<sup>7</sup> Turner, p. 274.

<sup>8</sup> "America and the American Church," p. 316. 324.

preachers and people unite in despising written and studied sermons, and the wandering rhapsodies of illiterate men are almost considered as dictated by heavenly inspiration.

It will thus be seen that a new form of superstition has for some time held extensive sway in Western America. The people have doubtless generally rejected the notion of seven sacraments, the worship of saints and images, and the belief in purgatory and transubstantiation. But it is clear that vast bodies in America, professing strong Protestantism, have for half a century maintained errors perhaps equally dangerous with the worst corruptions of Romanism. A way was thus prepared for the appearance of a Prophet, claiming immediate inspiration, interpreting the Scriptures according to his own fancies, and, in short, leading his followers into the lowest abyss of mental degradation. The abuse of Protestantism seemed rapidly bringing back something akin to Popery; and it was not unreasonable to anticipate that an infallible ruler would soon arise to lead captive those who had made a great boast of their liberty. In fact, long before Mormonism was heard of, many wise and good men, contemplating the state of the religious world in the West, had sorrowfully expressed their apprehension that a new religion would shortly appear, combining in itself many of

the worst elements of a destructive fanaticism, and decidedly Antichristian in its tendency. It is perhaps a happy circumstance, that when this anticipation was realized by the appearance of Mormonism, the new religion came out under the superintendence of leaders, whose follies, iniquities, and absurdities have often threatened a dissolution of the entire fabric. Had the founders of the system been men of tolerable character, moderate foresight, and sufficient honesty to become the dupes of their own enthusiasm, it is impossible to estimate the mischief which might have been already effected.

Another circumstance assisted greatly in preparing the way for Mormonism. Together with the practical Antinomianism, and the enthusiastic views of spiritual agency described above, there had grown up a contempt for outward ordinances and regular ecclesiastical discipline. A reaction was ultimately produced, which, without destroying enthusiasm and fanaticism, produced a complete revolution in the opinions of a large portion of the community on the subjects of Baptism and external order. A great reformer, Alexander Campbell by name, became conspicuous in the denomination of Baptists about the year 1827<sup>9</sup>. Being a person of

<sup>9</sup> Turner, p. 24. "America and American Church," p. 313.

considerable property, great boldness, and much real learning, he soon occupied almost the position of an inspired prophet. He published a new translation of the New Testament, compiled from the versions of Macknight and Doddridge, with some variations of his own. He taught that immersion was absolutely necessary to render a person a member of Christ, and an inheritor of the kingdom of heaven. He declared that the Holy Ghost was promised only to those who should have submitted to immersion, and that such persons alone could justly expect the remission of their sins. All unbaptized or unimmersed persons were boldly pronounced unregenerate. They were considered unsusceptible of the direct influences of the Holy Spirit, though capable of being acted upon by the moral power of truth, whether contained in the Scriptures or in oral instructions. A scheme of "Church" government also was laid down, which approximated in some respects to the doctrine of the apostolical succession, and which seemed to prepare the ground for something like a priesthood. These new opinions spread like wildfire, and throughout Western Virginia, Kentucky, and Tennessee, numerous enthusiastic persons were soon preaching them to crowded and breathless congregations. They proclaimed with much zeal, and no small share of ability, the duty of all men

to be baptized for the remission of sins, and the absolute necessity of immersion. They promised the Holy Ghost to all who should be thus baptized, on a profession of faith and repentance; and encouraged them to expect not merely the ordinary, but the extraordinary gifts of the Third Person in the Trinity. This was denominated the "Ancient Gospel," and to these views all men were required to conform. Prodigious success accompanied the efforts of the new sectaries; and notwithstanding the epithet of "Heretics," which was profusely lavished upon them by many who held errors at least equally dangerous, the "Campbellites" continued to increase, and have succeeded in maintaining their position to the present day. By a process which will hereafter be explained, Campbellism was soon made to form one of the main ingredients of Mormonism.

When, in addition to the above leading causes, it is considered that the great mass of the inhabitants of the West have little respect for ancient institutions on the ground of their antiquity; that they are naturally restless, fond of change, and greedy of novelty; and that these peculiarities of their character arise almost necessarily from the circumstances in which they are placed<sup>1</sup>,

<sup>1</sup> See De Tocqueville on American Democracy.

the reader will be convinced that Western America, in the early part of the nineteenth century, was precisely the locality in which a religion like Mormonism might be expected to take root and flourish. Without a preparation similar to the above, Mormonism never could have been received far beyond the immediate circle of the false prophet's coadjutors. The seed might have been cast into the earth, but it could never have sprung up; much less could it have produced its subsequent abundant harvest of misery and degradation.

An accidental event, which will be detailed in the next chapter, constituted the opening scene in the drama of Mormonism.



## CHAPTER II.

SOLOMON SPAULDING UNCONSCIOUSLY ASSISTS IN  
PREPARING THE WAY FOR MORMONISM.

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Spaulding's birth and education—He becomes a preacher—then a tradesman—then a bankrupt—He removes to Ohio and becomes bankrupt a second time—He writes an historical romance respecting the American Indians—He removes to Pittsburg, where his manuscript remains in a printing office—He removes to Amity—He dies—The Book of Mormon appears—It is compared with Spaulding's work, and found to be generally identical with it—Spaulding's original work is lost.

THE reader is now requested to look backward more than eighty years. In the year 1761<sup>2</sup>, before the Revolution had separated the best portion of America from the British Empire, a person was ushered into existence, who unconsciously became a conspicuous character in the history of heresy. This was Solomon Spaulding, who was born in the town of Ashford, in the quiet and steady colony of Connecticut. From his youth he was distinguished

<sup>2</sup> Clark's "Gleanings by the Way," p. 249. Turner, p. 207.

by a lively imagination and a great fondness for history. Having completed his preparatory course of study, he proceeded to Dartmouth College, at Hanover, in New Hampshire. This institution was then of recent origin, and derived its name from an English nobleman who had been one of its principal benefactors. Having taken his degree, Mr. Spaulding studied the Calvinistic theology, and was ordained a minister of the Congregational denomination. He officiated in this capacity for three or four years, when, for some reason which has not transpired, he deserted the pulpit, and commenced business as a tradesman at Cherry Valley, in the state of New York. His previous pursuits, and perhaps his speculative turn of mind, seem to have disqualified him for worldly engagements; and an event took place which in other countries would have proved a serious calamity. Solomon Spaulding became a *bankrupt*<sup>3</sup>. At that period the more western parts of America presented great inducements to emigration. The Indian tribes in Ohio had ceased to be dangerous, and the fertile lands in that agreeable country were eagerly sought by numbers who had the world before them, and who desired to carve out their fortunes by the active energies of their own right

<sup>3</sup> Turner, p. 207.



hands. To a person of Spaulding's imaginative character, the prospect of recovering his position, and of attaining a respectable competence in the new country, appeared peculiarly inviting. He accordingly joined the stream of western emigrants, and arrived at Conneaut, in Ohio, near the southern shore of Lake Erie, in the year 1809<sup>4</sup>. Here he commenced as a speculator in land<sup>5</sup>, purchasing a considerable tract at a small price, and endeavouring to sell it out in small lots at a large profit. He also engaged in building a forge, in the hope of materially increasing his means by the manufacture of iron. He entered into partnership in the following year with a person named Lake, and the two conjointly completed the erection of the forge. This speculation was unfortunate, and the traffic in land appears to have been equally disadvantageous<sup>6</sup>. In fact, the war between Great Britain and America was then raging, and Lake Erie and its shores were, in a great measure, the scene of hostile operations. In 1812, Spaulding had failed once more, and was considerably involved in debt<sup>7</sup>. Whether from disappointment, or from the effects of a sickly climate, or from both causes combined, his health had now given way<sup>8</sup>, and he was disabled from active labours. His mind once

<sup>4</sup> Clark, p. 250.<sup>5</sup> Ib. p. 309.<sup>6</sup> Ib. p. 308.<sup>7</sup> Ib. p. 309.<sup>8</sup> Ib. p. 250.

more reverted to literary pursuits<sup>9</sup>, and he conceived the idea of publishing a book which he had already in part prepared. His sanguine imagination assured him that successful authorship would enable him to discharge his debts<sup>1</sup>, and, perhaps, to acquire a competency. The subject of the work was suited to his peculiar temperament. He had been long in the habit of contending that the aborigines of America were the descendants of some of the tribes of Israel; and in this opinion, it is but fair to add, he was by no means singular<sup>2</sup>. Several exceedingly ingenious and plausible essays have been written to prove the same point. The arguments most commonly adduced, appear to be derived from the resemblance of some Indian words to the Hebrew, the general belief in one Supreme Being, the practice of various ceremonial rites, and traditions, which seem to point to Asia, as the original cradle of the race<sup>3</sup>. In the vicinity of Conneaut, as in many other parts of the West, there are numerous works of earth, regularly constructed, and bearing the appearance of fortifications, which evidently belong to a period of remote antiquity<sup>4</sup>. On forming excavations in the sides

<sup>9</sup> Clark, p. 251.

<sup>1</sup> Ib. p. 309.

<sup>2</sup> See Newhall's *Sketches of Iowa*, p. 237.

<sup>3</sup> See Bishop M'Ilvaine's preface to the "*Antiquities of America*."

<sup>4</sup> Newhall, p. 234.

of these mysterious remains, numerous implements were found<sup>5</sup>, some of which evinced a skill in the arts altogether surpassing that of the existing Indians<sup>6</sup>. Spaulding's peculiar views led him to take a lively interest in these developments of antiquity<sup>7</sup>, and he had long devoted much of his leisure time to the construction of an historical romance<sup>8</sup>, describing the adventures of the nations by which these fortifications were reared. Under the guidance of Nephi and Lehi, their ancestors were represented as leaving Jerusalem, to escape the judgments coming on the old world. There was a detailed account of their journey from Jerusalem by land and sea, till they arrived in America with their leaders. The settlers were described as having various contentions among themselves, and as finally separating into two distinct nations, denominated Nephites and Lamanites. Between these parties cruel and bloody battles were fought; giants performed prodigies of valour, and the ground was frequently covered with the slain. They buried their dead in large heaps, and thus produced the mounds or barrows which are found throughout North America<sup>9</sup>. Their arts, sciences, and civilization were brought into view, and an account was

<sup>5</sup> Newhall, p. 232.

<sup>6</sup> See Atwater's *Antiquities of Ohio*.

<sup>7</sup> Clark, p. 251.

<sup>8</sup> *Ib.* p. 305.

<sup>9</sup> *Ib.* pp. 306, 307.

given of the origin of the curious antiquities in North and South America.

The story was entitled, "The Manuscript Found<sup>1</sup>," and purported to be a translation of a record discovered *beneath the earth*, and written by one of the "Lost Nation." In order to keep up an appearance of consistency, the author adopted a style of writing similar to that of the English version of the Scriptures<sup>2</sup>. Nearly every sentence was made to commence with the phrase "and it came to pass," or, "now it came to pass<sup>3</sup>." The names of Nephi, Lehi, and Moroni were often repeated<sup>4</sup>; many paragraphs began with "I, Nephi;" and there was a tragic story recounting the particulars of the death of a certain Laban<sup>5</sup>, previous to the departure of the emigrants from the old world. As the author advanced in his narrative, the neighbouring settlers frequently came to his house, and inquired pleasantly how he proceeded in deciphering the manuscript<sup>6</sup>. When he had prepared a sufficient portion, he informed them, and they assembled to hear it read. Much interest was excited among them, although none imagined the tale to be any thing more than an ingenious fiction. Many of those who had been present on these occasions remembered the general outlines of the story, and

<sup>1</sup> Clark, p. 251.

<sup>2</sup> Ib.

<sup>3</sup> Ib. p. 305.

<sup>4</sup> Ib. p. 308.

<sup>5</sup> Ib. p. 307.

<sup>6</sup> Ib. p. 251.

from their testimony, in the absence of the manuscript itself, the foregoing facts were collected after an interval of twenty years. The widow, the brother, and the partner of Spaulding, are among the witnesses<sup>7</sup>; and their statements are too circumstantial, and too well supported by collateral evidence, to admit of any reasonable doubt. In the year 1812<sup>8</sup> Spaulding removed from Ohio, and, having been furnished by his late partner with the means of defraying his travelling expences<sup>9</sup>, he arrived at Pittsburg in Pennsylvania, where he resided for about two years. Here he designed to print his book, from the proceeds of which he assured his creditors that he should be enabled to satisfy their demands<sup>1</sup>. Meeting with a Mr. Patterson<sup>2</sup>, the editor of a newspaper, and partner with one Lambdin in the business of a printing-office, he exhibited to him his manuscript, with a view to its publication. Patterson seemed pleased with it, and borrowed it for perusal. He retained it for a long time, and obstacles appearing in the way of publication, it was finally laid upon the shelves of the printing-office, together with other unfortunate productions of genius. Here it was not altogether unnoticed, and it was in the power

<sup>7</sup> Turner, p. 210.

<sup>8</sup> Ib. p. 211.

<sup>9</sup> Ib. p. 210. Clark, p. 252.

<sup>1</sup> Clark, p. 309.

<sup>2</sup> Clark, p. 252.

of any person frequenting the office, to read it, to make extracts from it, or to copy it entirely<sup>3</sup>. The widow of Spaulding testifies that it was a subject of notoriety and interest to all connected with the establishment<sup>4</sup>; but whether the manuscript was ever returned to the author, is still a subject of uncertainty. In 1814<sup>5</sup>, Spaulding removed to Amity, some distance from Pittsburg, where his numerous disappointments were finally terminated by his death<sup>6</sup>, which occurred in the fifty-fifth year of his age, and in the year 1816. The widow then removed to the county of Onondaga in the state of New York<sup>7</sup>; and, among the small effects of her deceased husband, she took with her a trunk, containing a quantity of his writings, and probably the important manuscript mentioned above<sup>8</sup>. From Onondaga county she went to Hartwick, in the county of Otsego, leaving the trunk and its contents at her brother's house, in a place denominated Onondaga Hollow. In 1820 she married again, on which occasion the trunk was taken to Hartwick, where she left it with a friend on her removal from that place in 1832. At that period she accompanied her second husband, Mr. Davidson, to Monson<sup>9</sup>, in Massachusetts, where it is believed she still resides,

<sup>3</sup> Clark, pp. 252. 266.      Turner, p. 211.

<sup>4</sup> Clark, p. 252.

<sup>5</sup> Turner, p. 211.

<sup>6</sup> Clark, p. 252.

<sup>7</sup> Turner, p. 212.

<sup>8</sup> Ib. p. 212.

<sup>9</sup> Clark, p. 249.



and to which place the trunk and its contents appear to have been ultimately forwarded.

In the meantime a remarkable book had appeared, printed at Palmyra, in Western New York, in 1828, and denominated "The Book of Mormon." It was a volume of 588 pages<sup>1</sup>, consisting of fifteen different books, purporting to have been written at different times, by the authors whose names they respectively bear, and collected by the prophet Moroni<sup>2</sup>. These historical records covered a period of about one thousand years,—from the time of Zedekiah, king of Judah, to the year of our Lord 420. They professed to trace the history of the American aborigines, referring their origin to the Jews, and giving an account of their contentions, adventures, and wars, from the time of their leaving Jerusalem under the guidance of Nephi and Lehi, down to the final dissolution of their power in the time of the prophet Moroni. Before leaving Jerusalem, Nephi was represented as being constrained by the Spirit of the Lord to kill a certain Laban, the keeper of the genealogy of his forefathers. After their arrival in America, the emigrants were described as separating into two distinct nations of Nephites and Lamanites, and waging the most destructive and bloody wars

<sup>1</sup> See Book of Mormon, *first edition*.

<sup>2</sup> See Appendix.

with each other. The whole style of writing was in imitation of the English version of the Scriptures; and the work itself claimed divine authority, as having been translated through miraculous power, by one Joseph Smith, from certain plates hidden in a cave, and discovered to him by an angel<sup>3</sup>.

The publication of this book excited, as may be readily imagined, a considerable sensation in a new country, where authorship is by no means a common vocation<sup>4</sup>. A copy of it found its way to Conneaut in Ohio, where poor Spaulding had resided in 1812. A preacher of Mormonism had addressed a meeting in that place in the year 1834, and had read copious extracts from the pretended new revelation. Some of the older inhabitants, who were present, immediately observed the resemblance of the Mormon history to the "Manuscript Found" of the unfortunate Solomon. Mr. John Spaulding, the brother of the deceased, recognized the work, and was penetrated with amazement and grief<sup>5</sup>. Bursting into a flood of tears, he rose up on the spot, and interrupted the preacher by warm expressions of indignation and regret. The Book of Mormon was immediately afterwards examined by Mr. John Spaulding himself, and six other per-

<sup>3</sup> See Preface to the Book of Mormon, *first edition*.

<sup>4</sup> Clark, p. 252.

<sup>5</sup> *Ib.* p. 253.



sons, who had been well acquainted with Solomon and his writings<sup>6</sup>. It immediately brought the "Manuscript Found" to their recollection, after an interval of more than twenty years. It contained the same historical matter, the same names, and many passages which were readily identified as verbatim transcriptions from the work of the deceased. There was, however, much additional matter mixed up with it<sup>7</sup>, together with copious extracts from the Scriptures. Christianity was declared to have been introduced among the American aborigines, and the Saviour was represented as descending in America (after his ascension in Judea), for the purpose of preaching to the people of Nephi<sup>8</sup>. Several hands had evidently been employed in the preparation of this book. Occasional marks of literary skill were displayed in the management of the main story, while in some of the details and hortatory parts, and especially in those passages designed to give a Christian complexion to the work, there were unequivocal evidences of blundering ignorance.

In consequence of this examination of the Book of Mormon, a considerable excitement was produced in Conneaut<sup>9</sup>; some of the more credulous inhabitants expressing their belief in the divine

<sup>6</sup> Clark, chap. xxviii.

<sup>7</sup> *Ib.* p. 308.

<sup>8</sup> Book of Mormon, 5th chapter of Nephi.

<sup>9</sup> Clark, p. 253.

inspiration of the work, and others maintaining that it was Solomon Spaulding's production, with some alterations and additions. They finally commissioned a Dr. Hurlbut, one of their number, to repair to the residence of Mrs. Davidson in Massachusetts, a distance of about seven hundred miles, in order to obtain from her the original manuscript, for the purpose of comparing it with the professed revelation<sup>1</sup>. This Hurlbut had been a zealous Mormon<sup>2</sup>, and a distinguished preacher in that sect; but had lately quitted them, and now professed to be their decided opponent. On his presenting his credentials to Mrs. Davidson, at her residence in Massachusetts, she produced<sup>3</sup> the trunk of papers, which she does not appear to have examined for many years. On opening it, a variety of writings, which it formerly contained, were discovered to be missing. The required manuscript was not there, and in fact nothing but a short unfinished romance, deriving the origin of the Indians from Rome, by a ship driven to the American coast while on a voyage to Britain. This manuscript was taken by Hurlbut, and shown to the persons in Conneaut<sup>4</sup> who had deputed him to obtain the required document. Of course it did not answer their expectations; but they recog-

<sup>1</sup> Clark, p. 253.

<sup>2</sup> Ib. p. 260.

<sup>3</sup> Turner, p. 213.

<sup>4</sup> Ib. p. 213.

nized in it the first plan of Spaulding's romance. They said that he began his work in this way<sup>5</sup>, and wrote perhaps a quire of paper to that effect; but finally gave it up, and determined on deriving the origin of the Indians from the Jews.

It is, therefore, certain that Solomon Spaulding wrote a book, about the year 1812, similar in all its leading features to the historical portions of the Book of Mormon. That the manuscript, or a copy of it, was taken from the printing-office in Pittsburg, is probable; but that the original was removed from the trunk, while in Otsego county, appears equally probable. That it is gone, that it came into the hands of the founder of Mormonism, and that it was made subservient to the purposes of a vile imposition, is as certain as that the Book of Mormon exists<sup>6</sup>.

<sup>5</sup> Turner, p. 213.

<sup>6</sup> Ib. p. 214.

## CHAPTER III.

INTRODUCTION OF THE BOOK OF MORMON AS A  
DIVINE REVELATION.

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Birth of Joseph Smith, the Prophet—The Prophet is dissatisfied with all religious sects, and begins to dig for money—He meets with Spaulding's manuscript, and digs for a silver mine—He falls in love, and pretends to discover another silver mine—He elopes with Emma Hale, and obliges a Dutchman to pay the expenses of his flight—He begins to tell a story respecting his discovery of a Golden Bible—He persuades his own family to believe, and succeeds in enlisting Martin Harris—Harris visits New York—The Prophet and Harris produce the Book of Mormon, which is published with the testimony of eleven witnesses besides the Prophet.

THE 23rd of December, 1805, was distinguished by the birth of Joseph Smith<sup>7</sup>, a person who was destined to appear as one of the great phenomena of the nineteenth century, and to become, to some extent, a living type of the heresy, the schism, and the religious imposture of the age. While the

<sup>7</sup> "Times and Seasons," p. 727.

unfortunate Solomon Spaulding was engaged upon his equally unfortunate manuscript in Ohio, the future prophet of Mormonism was growing up among the green hills of Windsor county, in the state of Vermont<sup>8</sup>. His father, whose name was also Joseph, appears to have been a farmer of small property, of no particular religious opinions, and addicted to intemperance and other vicious habits<sup>9</sup>. The mother does not seem to have been particularly superior to her husband; and it may be readily imagined that the offspring of such a couple were not likely to be trained up "in the nurture and admonition of the Lord." The prophet had six brothers,—Alvin, Hyrum, Samuel, Harrison, William, and Don Carlos, together with three sisters, Sophronia, Catharine, and Lucy<sup>1</sup>. When the prophet was in his tenth year, namely, in 1815, the whole family removed several hundred miles westward, and took up their residence at Palmyra, and afterwards at Manchester, both in Wayne county, in the western part of the state of New York<sup>2</sup>. In the year 1821, when our prophet was about fifteen years of age, a "revival of religion," as it is called, commenced in Manchester. It began with the Methodists, under the preaching

<sup>8</sup> "Times and Seasons," p. 727.

<sup>9</sup> Turner, p. 152.

<sup>1</sup> "Times and Seasons," p. 727.

<sup>2</sup> *Ib.*; Turner, p. 14.

of a Mr. Lane <sup>3</sup>; but soon became general among the various sects. Indeed, the whole district of country was affected by it, and numbers were "professedly added to the kingdom of the Lord." The usual strife for proselytes commenced between the Methodist, Baptist, and Presbyterian sects <sup>4</sup>, and some of the Smith family declared themselves converted. The mother, three of the brothers, and a sister, joined the Presbyterian communion; the young prophet asserted his partiality for the Methodists, but could not make up his mind to unite with them, and ultimately professed himself unable to decide which sect was right and which was wrong <sup>5</sup>. Notwithstanding, however, the new professions of the family, and the singular conscientiousness of young Joseph, it appears that the character of the Smiths was not materially improved <sup>6</sup>. From a variety of documents, certified before proper tribunals, it is evident that the father and sons were notoriously addicted to falsehood, drunkenness, and idleness, that they frequently boasted their skill in deception, and were also suspected of gaining their livelihood in part by theft. They spent much of their time in digging for money, which they pretended had been hidden in the earth during the revolutionary war; and to this day

<sup>3</sup> Turner, p. 14; "Times and Seasons," p. 727.      <sup>4</sup> Ibid.

<sup>5</sup> Ib. pp. 284. 14; Ib. p. 727.

<sup>6</sup> Ib. p. 152.



many of their excavations are to be seen in the neighbourhood of Manchester<sup>7</sup>. For breach of contracts, for non-payment of debts and borrowed money, and for duplicity with their neighbours, the family was notorious<sup>8</sup>; and their whole object appears to have been to live without work, upon the industry of others. In this school of villainy our prophet was trained from a child, and finally became the most distinguished of his vagrant family for cunning and unscrupulous audacity<sup>9</sup>. In 1822, while digging a well, in company with his brother Hyrum and a person named Chase, the last-mentioned individual found a curious stone, about twenty feet from the surface, and brought it to the top of the well<sup>1</sup>. Joseph immediately placed it in his hat, alleging that, by putting his hat over his face, he could see great wonders in the stone. Chase accordingly valued it highly; but Smith succeeded in obtaining it from him, first for a considerable time, and afterwards entirely. His father now claimed for him a kind of second sight; namely, a power to look into the depths of the earth, and discover where its precious treasures were hidden<sup>2</sup>. When the worthless family engaged in their nocturnal excursions for money-digging, the younger Joseph was their guide,—

<sup>7</sup> Turner, p. 152.

<sup>8</sup> Ib. p. 155.

<sup>9</sup> Ibid.

<sup>1</sup> Ib. p. 204.

<sup>2</sup> Clark, p. 242.

putting the wonderful stone into his hat, and then closing the hat over his face to decide by the appearance of the stone where they should begin to excavate <sup>3</sup>.

In September, 1823, his reputation for this mode of conjuring having become considerable, he was employed in his vocation by a Dutchman named Stowell <sup>4</sup>, residing in Chenango county, New York. Smith was now in the vicinity of Hartwick, at which place, Solomon Spaulding's trunk and manuscripts had been deposited for several years. It is probable, that by some means he succeeded, between 1823 and 1827 <sup>5</sup>, in obtaining possession of the "Manuscript Found," the professed discovery of the work *in the earth* agreeing remarkably well with his burrowing propensities. For the space of four years he led a wandering life, without any ostensible business <sup>6</sup>, and was once or twice arrested as a common vagabond. He was seemingly out of employ during the greater part of the time, without resources and without friends. By his own confession, he was engaged by Stowell, together with his father, and others of the same occupation, in digging <sup>7</sup> for a silver mine, supposed to have been anciently worked by the Spaniards. He was, therefore, in the society of men not only accustomed to

<sup>3</sup> Turner, p. 204.

<sup>4</sup> Ib. p. 205.

<sup>5</sup> Ib. p. 206.

<sup>6</sup> Ib. p. 206.

<sup>7</sup> Ib.



deceive others, but ready to become duped, and prepared for wonders and sudden speculations. During this period, viz. in 1825, while engaged in digging near Harmony in Pennsylvania, not far from Hartwick, in New York, he boarded, with his father and the rest of the band, in the house of a distinguished hunter of the name of Hale<sup>8</sup>, a person of good character, and a member of the sect of Methodists<sup>9</sup>. Mr. Hale testifies, that Smith was the leader of the money-diggers, in consequence of his supposed supernatural powers. At first he gave them great encouragement in regard to the silver mine, but when, in the course of digging, they had arrived near the place where he had stated that an immense treasure would be found, he said that the enchantment was so powerful, that he could not see. They then became discouraged, and soon afterwards dispersed<sup>1</sup>. Smith returned to Manchester; but during his sojourn in Harmony he had found an attraction in the person of Emma, the daughter of Mr. Hale<sup>2</sup>. Being destitute of means to travel, our prophet adopted the following mode of raising money<sup>3</sup>, and of obtaining at the same time a recommendation to the young lady. He went to a person named Lawrence, in the autumn of 1826, and pre-

<sup>8</sup> Clark, p. 242.

<sup>9</sup> Ib.

<sup>1</sup> Hale's affidavit taken before a magistrate. Clark, p. 242.

<sup>2</sup> Clark, p. 243. Turner, p. 156.

<sup>3</sup> Turner, p. 156.

tended that he had discovered, near Harmony, in Pennsylvania, a rich silver mine, the produce of which could be readily loaded in boats and taken to Philadelphia for sale. By promising to go himself and point out the spot, Lawrence was induced to believe and to accompany him. Lawrence soon found that he was expected to advance money to Smith, and to pay all the travelling expences. When they arrived at Mr. Hale's, Smith persuaded Lawrence, in the first place, to recommend him to Miss Emma, and after he had effected this object, they both went to look for the mine. Of course nothing was discovered, and the unfortunate Lawrence was left to return home and to pay his expences back as he best could. Smith then requested Mr. Hale<sup>4</sup> to consent to receive him as a son-in-law; but this impudent proposal of the money-digger was indignantly declined by the worthy father. Our prophet appeared to acquiesce in the decision, and departed; but soon afterwards, watching his opportunity, he returned during Mr. Hale's absence, and eloping with his daughter, was soon afterwards clandestinely married to her<sup>5</sup>. He now required the means of taking his wife to his father's residence at Manchester. He accordingly went<sup>6</sup> to Stowell, the Dutchman who had formerly employed

<sup>4</sup> Hale's testimony. Clark, p. 243.

<sup>5</sup> Ib.

<sup>6</sup> Turner, p. 156.

him, and told him that he had discovered a cave on the banks of Black River in New York, in which he had found a bar of gold as thick as his leg, and about three or four feet long; but that, on account of its being firmly fixed at one end, he could not get it out without assistance. He stated, however, that if Stowell would convey him and his wife to Manchester, he would get a chisel and mallet and accompany him to the cave, when they would detach the gold and divide it between themselves. The old Dutchman gladly acceded to this arrangement, and the whole party arrived safely at Manchester. Soon afterwards Stowell reminded Smith of his promise respecting the gold; but our prophet calmly replied, that he did not intend to go in search of the cave, for his wife was now among strangers, and would be unwilling to be left alone. Like Lawrence, the unhappy Dutchman returned home, without seeing any gold, except what he had paid himself to defray the expences of the party<sup>7</sup>.

It was about this period that Smith seems to have devised the grand scheme of converting to his own purposes the manuscript of Spaulding, which by some means had certainly fallen into his hands. The first notice we have on this subject is from Peter Ingersol<sup>8</sup>, who testifies on oath, that the

<sup>7</sup> Turner, p. 156.

<sup>8</sup> Ingersol's testimony, Turner, p. 215. Harris, p. 10.

elder Smith told him that a book had been found in a hollow tree in Canada, giving an account of the first settlement of America before it was discovered by Columbus. In January 1827, old Smith told one Willard Chase<sup>9</sup> an improved story; viz., that a spirit had appeared to his son Joseph, informing him of a record on golden plates which he could obtain by repairing to a given place, dressed in black, and riding on a black horse with a switch tail. He stated that Joseph had proceeded according to these directions; that he found a box containing the plates; that on opening it he saw the book; but was hindered in his attempt to get it. A toad in the box assumed the form of a man, and struck Smith a blow on the head, which threw him backward a considerable distance. The spirit who guarded the book then commanded him to return in one year in company with his eldest brother, and promised that at that time he should receive the plates.

By stories of this kind our prophet seems to have first tested the credulity of his father and his money-digging comrades. In August of the same year (1827) he visited Mr. Hale<sup>1</sup>, accompanied by his wife, in order to obtain the property of the latter, consisting chiefly of clothing, furniture, and cows.

<sup>9</sup> Chase's testimony, p. 215.

<sup>1</sup> Hale's testimony quoted above.

On this occasion, the hypocritical prophet told his father-in-law that he had given up what he called *glass-looking*, and that he expected to work hard for a living, and was willing to do so. After a short visit, he returned with his wife to Manchester, where the following circumstance<sup>2</sup>, mentioned by him to a companion, seems to have decided him upon the plan which he ultimately pursued. In the course of the autumn, while walking in the woods, he happened to find some beautifully white sand which had been washed up by a stream of water. He took off his frock, tied up some quarts of it, and returned home. On entering the house he found the family at dinner; and when they expressed their desire to know the contents of the frock, he gravely told them that it was the "Golden Bible." To his surprise, they were credulous enough to believe the story, and expressed a strong desire to see the wonderful work. The prophet told them solemnly that no man could see it with the naked eye and live; but that if they were ready to take the consequences he was quite willing to show it to them. They now positively refused to see it, and fled from the apartment in great consternation. "Now," said the prophet, with an

<sup>2</sup> Oath of P. Ingersol, Turner, p. 216.

oath, " I have got the fools *fixed*<sup>3</sup>, and I will carry out the fun."

After<sup>4</sup> this, he applied to Willard Chase to make a case for his Golden Bible ; but as Chase refused to do it, he made a box of coarse boards himself. He put the sand in a pillow-case and then into the box, which he permitted all to see and handle, but not to examine. Shortly after this, he determined to go with his wife into Pennsylvania again<sup>5</sup>. Being in want of money for the journey, his fertile genius led him to the adoption of a singular scheme. There was residing<sup>6</sup> in Palmyra at that time one Martin Harris, a farmer of some property, but of a peculiar turn of mind. He had been first a Quaker, then a Methodist, and afterwards a Universalist, then a Baptist, and next a Presbyterian<sup>7</sup>, but at this time, in his religious views he was floating upon the sea of uncertainty. He was well versed in the Scriptures ; but was quarrelsome, and possessed an evident inclination to religious controversy. He had always been a firm believer in dreams, visions, and apparitions, and

<sup>3</sup> An American expression, used in a great variety of senses, and (like the word " box " in England) to be interpreted only by the help of the context.

<sup>4</sup> Turner, p. 216.

<sup>5</sup> Ibid.

<sup>6</sup> Testimony of Mr. Clark. Clark, p. 222.

<sup>7</sup> Turner, p. 166. Clark, p. 223.



for some time had expressed his conviction that, by means of his wonderful stone, Smith could see into the earth and discover any secrets he desired<sup>8</sup>. The fact that the same Harris was a domestic tyrant, having often beaten and kicked his patient wife<sup>9</sup>, afforded no presumption against his becoming the slave of imposture. Smith determined on making this man his dupe, with the hope of obtaining from him at least sufficient money to furnish his travelling expenses<sup>1</sup>; and as he had succeeded in the case of Lawrence and in that of the Dutchman Stowell, he felt confident of success in a third trial of his skill. Having procured a piece of paper, he marked upon it sundry characters which he arranged in columns like the Chinese mode of writing. Greek, Hebrew, and all sorts of letters more or less distorted, were intermingled with sundry delineations of half-moons, stars, and other objects, and the whole ended in a rude representation of the Mexican zodiac<sup>2</sup>. He exhibited this to Harris, and told him that it was copied from one of the pages of a book composed of golden plates<sup>3</sup>, which had been discovered to him by an angel. He added that, together with the book, two trans-

<sup>8</sup> Mrs. Harris's testimony, Turner, p. 167.

<sup>9</sup> Ibid.

<sup>1</sup> Turner, p. 217.

<sup>2</sup> Testimony of Professor Anthon, Clark, p. 232.

<sup>3</sup> Ibid. p: 234.

parent stones had been given him, through which he had been enabled to read the plates, though the box containing them had not yet been opened. He spoke of the immense value of the plates<sup>4</sup>, and of the riches which would accrue from the publication of so wonderful a work, and offered Harris a share in this sudden influx of wealth if he would advance a few dollars for present necessities. He even carried his audacity so far as to propose<sup>5</sup> to Harris, that the latter should sell his valuable farm, and apply the proceeds to the printing of a translation of the golden book. He engaged to leave with him the golden plates as a security<sup>6</sup>, until he should be reimbursed by the sale of the work. To convince him more clearly that there was no risk in the business, and that the work was actually what it claimed to be, he told him to take the paper of mysterious characters to the city of New York and submit it to learned men, who would soon dispel all his doubts; and satisfy him as to the safety of the investment<sup>7</sup>.

In this way, by skilfully working on the credulity, superstition, and avarice of Harris, he fairly enlisted him, and obtained from him immediately the sum of fifty dollars. With this money, he started for Pennsylvania<sup>8</sup>, together with his wife

<sup>4</sup> Turner, p. 217.

<sup>5</sup> Clark, p. 235.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Turner, p. 217.



and his box of sand. The latter article he exhibited to Mr. Hale, soon after his arrival at Harmony. He permitted him to feel its weight, and having told him that the plates of the golden Bible were contained in it<sup>1</sup>, refused to satisfy his curiosity by opening it. Mr. Hale then requested his hopeful son-in-law to inform him who would be the first person privileged to see the golden plates. He replied, that it would be a young child. After this Mr. Hale became dissatisfied, and informed Smith that he would not permit the box to remain in his house, unless he were allowed to see its contents. Our prophet accordingly removed his box, and soon afterwards declared, that the golden plates had been concealed in the woods<sup>2</sup>.

In the meantime, Martin Harris, in a state of high excitement, had proceeded three or four hundred miles to the city of New York, with the scrawl of mysterious characters given him by Smith. He obtained an introduction to the eminent Professor Anthon<sup>3</sup> of Columbia College, a gentleman well known by his valuable editions of several of the classics. To this gentleman he exhibited his extraordinary document, and requested him to examine it and to state his opinion upon the subject. Professor Anthon at once concluded,

<sup>1</sup> Hale's testimony quoted above.

<sup>2</sup> Ibid.

<sup>3</sup> Professor Anthon's testimony quoted above ; also Clark, 229.

that some cunning fellow had prepared the paper in question for purposes of imposition, and gave this opinion to Harris without any hesitation. Harris then requested Professor Anthon to state this opinion in writing. The request was granted without any reluctance, the Professor certifying that the characters appeared to be merely an imitation of various alphabetical signs, and that they seemed to have no meaning connected with them. Harris then took his leave with many thanks, and with the express declaration that he would not sell his farm, or embark in the speculation of printing the golden book. On his return homewards he seems to have departed from <sup>1</sup>this wise resolution, and, like a monomaniac, to have abandoned himself altogether to his delusion. By the time he had reached his home, near Palmyra, he was again a perfect believer in the divine commission of Smith; and said that he had no more doubt of it than of the inspiration of the Apostles <sup>4</sup>. The very fact, that Smith was an obscure and illiterate man, was a sufficient proof to him that the money-digger must be acting under divine impulses. He declared his intention to sustain Smith in carrying on the work of the Lord, and his determination that a translation of the golden book should be published,

<sup>4</sup> Clark, p. 230.

even though the cost of it should consume the whole of his worldly substance<sup>5</sup>. All sensible persons wondered at his credulity, and finding him inaccessible to expostulation, contented themselves with ridiculing the absurdity of his story. The infatuation of Harris became more and more complete, and soon after his return from the city of New York, he followed the prophet to Pennsylvania<sup>6</sup>.

Smith's plans had now, viz. in the summer of 1828, assumed some definiteness, and he proceeded boldly with his new "revelation." Seating himself in a private room, behind a curtain or blanket<sup>7</sup>, he placed the wonder-working stone in his hat, and put the hat over his face. He declared himself to be thus enabled to see in plain English, the characters inscribed on the golden plates, which he averred to be at the same time hidden in the woods. He read aloud his fictitious translation, which was, doubtless, merely an altered copy of Spaulding's work, or, perhaps, to some extent, the original manuscript itself. On the outside of the curtain, Martin Harris was stationed, who carefully wrote down the words, as they proceeded from the lips of the concealed interpreter. Harris was told that it

<sup>5</sup> Clark, p. 240.

<sup>6</sup> Turner, p. 218. Hale's Testimony quoted above.

<sup>7</sup> Turner, p. 18. Clark, p. 230.

would arouse the most terrible divine displeasure, if he should attempt to draw near the sacred chest, or even to look at Smith while engaged in deciphering its contents<sup>8</sup>.

While<sup>9</sup> thus employed as the prophet's amanuensis, Harris took one hundred and sixteen pages of his manuscript, and carrying them home with him, locked them up in a drawer, thinking them quite safe. But his wife, who had the sense to despise Smith and his proceedings, slipped out the upper drawer in Harris's absence, and thus succeeded in abstracting the manuscript, which she placed in the hands of a neighbour for safer keeping. When Harris discovered it to be missing, he suspected his wife, and demanded its restoration. She refused to give him any information on the subject, upon which he beat her most cruelly, declaring at the same time that she was trying to hinder him from making money<sup>1</sup>. She still persisted in her refusal, and very properly told him, that if the translation had been made by divine power, the same being who revealed it could easily replace it. Supposing that Smith and Harris would attempt to reproduce the part which she had concealed, and that they could not do this *verbatim*, she intended to keep the manuscript until the publication of the

<sup>8</sup> Clark, p. 230.

<sup>9</sup> Ibid. p. 247. Turner, p. 197.

<sup>1</sup> Mrs. Harris's testimony quoted above.

book<sup>2</sup>, and then to place the hundred and sixteen pages in the hands of those who would print them and expose their variation<sup>3</sup> from the “golden bible.”<sup>4</sup> But she had to deal with a person who was too wily to be thus caught. The author of the imposture, having, doubtless, altered Spaulding’s manuscript considerably, and having reserved no copy of these alterations, did not dare to attempt a reproduction of the abstracted pages. Accordingly, in July, 1828, Smith issued his first pretended *verbal* “revelation,” which has been made public, and which may be seen in one of his books, denominated the “Book of Covenants.” In this<sup>5</sup>, after rebuking the prophet for his negligence, and intimating that his work was ended for the present, the Deity is represented as informing him, that after due repentance, he should be called again to the work of translation. After ten months had elapsed, viz. in May, 1829, another revelation<sup>6</sup>, was produced, which is inserted as follows, as a preface to the Book of Mormon, or Golden Bible<sup>7</sup>.

“As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work; I would inform

<sup>2</sup> Turner, p. 197. Clark, p. 248.      <sup>3</sup> Ibid.      <sup>4</sup> Clark, p. 248.

<sup>5</sup> Turner, p. 197.

<sup>6</sup> Book of Covenants, p. 156.

<sup>7</sup> Ib. p. 163. Book of Mormon, Preface to the first edition.

you that I translated by the gift and power of God, and caused to be written one hundred and sixteen pages, the which I took from the book of Lehi, which was an account abridged from the plates of Lehi by the hand of Mormon ; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again ; and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written ; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work ; but, behold ! the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing ; therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained ; and behold, ye shall publish it as the record of Nephi ; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work ; yea, I will show unto them that my wisdom is greater than the cunning of the devil. Wherefore, to be



obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New York."

It appears, however, that even the faith of Martin Harris occasionally wavered. In the winter following the loss of the hundred and sixteen pages, he told the prophet that he needed a greater witness, and expressed a wish to behold the original golden plates<sup>8</sup>. Smith informed him that he dared not show them; but said that he would go into the woods to the place where they were deposited, and that, after he returned, Harris should be permitted to follow his track in the snow, to find the golden book, and to examine it for himself. Harris attended to these directions, but, not succeeding in his object, returned greatly dissatisfied. That he had reason to be somewhat annoyed, is plain, from the fact, that Smith had promised to deposit the golden plates in his keeping as a security for the money which he was to advance for the maintenance of Smith while translating, and also for the publication of the book when completed. Smith

<sup>8</sup> Hale's testimony, Clark, p. 244.



now perceived that Harris must in some way be pacified, and accordingly it was *revealed*<sup>9</sup> to him that he would be authorized to show them only to three individuals, who should assist in bringing forward the work. He then persuaded Harris to believe, that in *some sense* he actually beheld<sup>10</sup> the wonderful plates. There was a worthless fellow<sup>1</sup>, named Oliver Cowdery, residing in the neighbourhood, a school teacher by profession, and also a Baptist preacher, who, together with one David Whitmer, was similarly persuaded by our ingenious prophet. Harris, Cowdery, and Whitmer actually signed a certificate, afterwards appended to the book of Mormon, in which they declared that an angel of God had descended from heaven, and laid before their eyes "the plates and the engravings thereon<sup>2</sup>." Whitmer reported, that the angel who appeared was "like a man in grey clothes having his throat cut<sup>3</sup>." The three witnesses also certified, that the voice of God had declared to them, "that the plates had been translated by Divine power." The following circumstance will, however, exhibit the value of this testimony. On one occasion a sensible and religious gentleman in Palmyra put the following question to Harris:

<sup>9</sup> Clark, p. 254.

<sup>10</sup> Turner, p. 174.

<sup>1</sup> Testimony of David Stafford. Turner, p. 171.

<sup>2</sup> Turner, p. 179.

<sup>3</sup> Clark, p. 256.

“ Did you see those plates?” Harris replied, that he did. “ But did you see the plates and the engravings on them with your bodily eyes?” Harris replied, “ Yes, I saw them with my eyes,—they were shown unto me by the power of God and not of man.” “ But did you see them with your natural, your bodily eyes, just as you see this pencil-case in my hand? Now say *no* or *yes* to this.” Harris replied, “ I did not see them as I do that pencil-case, yet I saw them with the eye of faith; I saw them just as distinctly as I see any thing around me,—though at the time they were covered over with a cloth.”

To the testimony of Cowdery, Whitmer, and Harris, inserted in the book of Mormon, the certificates of eight additional witnesses were annexed, although Smith had originally revealed, that three persons only were to be permitted to behold the plates<sup>4</sup>. These witnesses consisted of the prophet's unprincipled father, two of his equally unprincipled brothers, Hyrum and Samuel, and four brothers of the Whitmer who had signed the first certificate. They<sup>5</sup> declared that the prophet had shown them the plates, that they had handled them with their hands, and felt their weight, and that they had also seen the ancient and curious engrav-

<sup>4</sup> Clark, p. 257.

<sup>5</sup> Book of Mormon.

ings with which they were covered. All the eleven witnesses concerned in the two certificates, were deeply interested in the success of the imposture, and expected to make their fortunes by it. Three of them have since died in the profession of Mormonism, but all the rest, excepting the prophet's two brothers, have apostatized from the system, and have become its opponents <sup>6</sup>.

After the loss of the hundred and sixteen pages, Cowdery was employed as a scribe in the place of Harris, and his courage was sustained like that of his predecessor by revelations <sup>7</sup>, which Smith readily produced as they were required by circumstances. By his assistance the Book of Mormon was finally completed early in the year 1830 <sup>8</sup>. It was published soon afterwards, the entire cost being defrayed by Martin Harris, who raised the necessary funds by a mortgage on his farm <sup>9</sup>. Harris now considered himself inspired, and imagined that revelations from heaven were made to him in reference to the most minute affairs of life <sup>10</sup>. He declared that the Lord had commanded him to sell the Book of Mormon at the price of a dollar and a

<sup>6</sup> Turner, p. 164.

<sup>7</sup> Ibid. p. 180. Book of Covenants, pp. 162. 150.

<sup>8</sup> Turner, p. 18.

<sup>9</sup> Clark, p. 231.

<sup>10</sup> Ib. p. 258.

half, and with this object he again visited New York. While in the metropolis<sup>1</sup>, he called a second time on Professor Anthon, and made an unsuccessful attempt to induce that gentleman to accept a copy of the book as a present. During the interview, he informed the Professor that he had never seen the plates themselves, which were carefully locked up in a trunk, but that he had the trunk in his possession. He added, that he was afraid to open the trunk, for if he were to do so, the curse of Heaven would descend upon himself and upon his children.

Finding<sup>2</sup>, to his disappointment, that the book did not sell very briskly at the price of a dollar and a half, Harris now declared that he had received another revelation from heaven which required him to sell the book for one dollar a copy. Wherever he went this deluded wretch imagined that he saw visions and supernatural appearances all around him. He told a gentleman, after one of his excursions to Pennsylvania, that on the way he had met the Lord Jesus Christ, who walked along by his side in the shape of a deer for two or three miles, talking with him as familiarly as one man talks with another.

<sup>1</sup> Testimony of Professor Anthon quoted above.

<sup>2</sup> Clark, p. 258.

With a knowledge of the facts stated in this chapter, it is not difficult to account for the introduction of the Book of Mormon as a divine revelation, and for the extraordinary success which afterwards attended the imposition.

## CHAPTER IV.

## RAPID PROPAGATION OF MORMONISM.

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Organization of the first Mormon "Church"—Missionaries sent to the West—History of Rigdon the Campbellite—Rigdon assists in preparing the way for Mormonism—He is converted by Smith's missionaries—His flock follow his example and are immersed—They receive the gift of tongues—Rigdon visits Smith and becomes his prime minister—Horrible fanaticism breaks out at Kirtland—Smith declares it to be the work of Satan—The converts rapidly increase—A Bishop is appointed, and Mormonism appears in a new aspect.

WE have thus far beheld the prophet feeling his way along the avenues which the credulity of his neighbours opened to him, and with the assistance of Spaulding's manuscript and of his own inventive audacity, gradually completing a work professing to be a revelation from heaven. His views appear to have been limited in the first place to pecuniary gain<sup>1</sup>, which he expected to acquire partly by his influence over the superstitious Harris, and partly

<sup>1</sup> Harris, p. 44.

by his interest in the sale of the Book of Mormon. But the work being now complete and before the public, his diabolical genius took a more extensive range. He had been long engaged in sounding the depths of human credulity, and, having as yet found no bottom, he determined to steer boldly forwards, and to aggrandize himself as the founder of a new religion<sup>2</sup>. Immediately, therefore, after the completion of the book, viz., on the 6th of April<sup>3</sup>, 1830, the first Mormon society (almost blasphemously called a "Church") was organized at Manchester in the State of New York. It consisted of only six members, viz., Joseph Smith, the prophet's father, Joseph Smith the prophet, Hyrum and Samuel Smith the prophet's brothers, Oliver Cowdery, and Joseph Knight. Of these the prophet was declared to be "called and ordained an apostle of Jesus Christ," and *first* elder of the new society, afterwards entitled "the Church of Latter Day Saints." Oliver Cowdery the scribe was, with like propriety, appointed "second elder," and to old Joseph Smith was assigned the somewhat undefined position of "Patriarch"<sup>4</sup>.

These six worthies forthwith set themselves with great zeal to the extension of their religion, fully intending that their converts should become their

<sup>2</sup> Harris, p. 44.

<sup>3</sup> Ib. p. 23. Turner, p. 22.

<sup>4</sup> Turner, pp. 22, 23. 245.



customers as purchasers of the "Golden Bible." Soon afterwards a branch was established by them at Fayette, and the June following in Colesville, both villages of Western New York<sup>5</sup>, near the place where Joseph had formerly been employed by Stowell in digging for money. Twenty persons were shortly added to the number in Manchester and Fayette, and thirteen dupes were in like manner entrapped at Colesville<sup>6</sup>. In October in the same year (1830), the believers in the divine mission of Smith had increased to seventy or eighty<sup>7</sup>. But in this vicinity our prophet's character was altogether too well known to allow of the rapid propagation of his doctrine<sup>8</sup>. A few weak and unstable souls indeed had been deceived; but, with these exceptions, the population regarded the pretensions of the money-digger as gross fabrications and impudent falsehoods. It was, therefore, a wise stroke of policy for those concerned in the imposture to emigrate to a place where they were wholly unknown. This idea seems to have been in part derived from a new convert, Parley P. Pratt, a resident in Ohio, and previously a preacher among the Campbellite Baptists. Accidentally, as it appeared, passing through Palmyra, and hearing of the "Golden Bible," this person sought an inter-

<sup>5</sup> Turner, p. 23.

<sup>7</sup> Ibid.

<sup>6</sup> Ibid.

<sup>8</sup> Clark, p. 346.

view with the prophet, and immediately gave in his adhesion to Mormonism<sup>9</sup>. About the same time, an expedition was fitted out for the western country, with the professed design of converting the Indians. The elders deputed by the prophet on this mission<sup>1</sup> were Oliver Cowdery, the leader, Parley P. Pratt, Peter Whitmer, and a new convert, named Tiba Peterson. On their way they planted their doctrines in Kirtland, a town in the north-eastern part of Ohio, where they founded a numerous society<sup>2</sup>.

This event in the history of Mormonism is somewhat marvellous in the eyes of others as well as in the estimation of the "saints" themselves. It is important, therefore, that we should consider the circumstances which serve to elucidate so remarkable an occurrence. I have already, in the first chapter, alluded to the origin of the Campbellite Baptists. These novel sectarians date their commencement in the year 1827, at which period, Alexander Campbell, their founder, together with Walter Scott, Sidney Rigdon, and others, seceded from the regular Baptists, and established a new connexion of their own<sup>3</sup>. Among these reformers, Rigdon held to the literal interpretation of the prophecies, and taught that the long lost tribes of

<sup>9</sup> Clark, pp. 311, 312.

<sup>1</sup> Ibid. ; Turner, p. 23.

<sup>2</sup> Ib. p. 313 ; Ib. p. 23 ; Corrill, pp. 7, 8.      <sup>3</sup> Turner, p. 24.

Israel were soon to be restored, and that wonderful revolutions were at hand, affecting not only the moral, but the political and even the animal world<sup>4</sup>. But as this person is a conspicuous character in the history of Mormonism, it is important that we should trace his career from as early a period as possible.

We first hear of Sidney Rigdon about the year 1814<sup>5</sup>. At that time, it will be recollected, poor Spaulding and his wife were residing in Pittsburg, while the unfortunate manuscript was deposited in the printing-office of Messrs. Paterson and Lambdin<sup>6</sup>. The widow of Mr. Spaulding thinks that Rigdon was at that time connected with the printing-office, where of course he would have opportunities of reading or copying the manuscript, although there is no positive evidence that he did so<sup>7</sup>. It is certain that, about the year 1823, Rigdon, then a Baptist preacher, returned, after some absence, to Pittsburg, where he resided about three years, continually occupied, as he asserted, in the study of the Bible<sup>8</sup>. During the same three years, it will be recollected that Smith was engaged in a wandering life, employing his stone-spectacles, and sometimes digging for mines, near

<sup>4</sup> Turner, p. 24.

<sup>5</sup> Mrs. Davison's testimony ; Clark, p. 252.

<sup>7</sup> Ibid.

<sup>6</sup> Ibid.

<sup>8</sup> Clark, p. 319.

Harmony, in the same state in which Rigdon was now residing<sup>9</sup>. On the supposition that Spaulding's original manuscript, or a copy of it, remained in the printing-office, Rigdon might at this time, if not previously, have obtained a knowledge of it. It has been stated, by credible witnesses, that, about the year 1824, he was on terms of intimacy with Lambdin, and was frequently seen in his shop<sup>1</sup>. In 1827, as already mentioned, Rigdon separated from the regular Baptists, together with Alexander Campbell, and, having left Pittsburg, commenced preaching some new points of doctrine, partly agreeing with those of Campbell, and partly different<sup>2</sup>. These new doctrines related to the literal fulfilment of the prophecies, the return of the Jews, the literal reign of the saints in Zion, and the restoration of miraculous gifts<sup>3</sup>. It was afterwards found that these doctrines were inculcated among the fundamentals of Mormonism<sup>4</sup>. About the time when Rigdon left Pittsburg with his new doctrines, the Smith family began to speak of the discovery of a book, containing a history of the first inhabitants of America<sup>5</sup>. Rigdon removed in 1827 to the neighbourhood of Kirtland, in Ohio, where he immediately began to teach the doctrines

<sup>9</sup> See Chapter III.

<sup>1</sup> Clark, p. 319.

<sup>2</sup> Ibid.

<sup>3</sup> Turner, p. 30.

<sup>4</sup> Ibid.

<sup>5</sup> See Chapter III. ; Clark, p. 319.

of Campbell, with his own modifications<sup>6</sup>. He preached with considerable versatility, and with much power of popular eloquence<sup>7</sup>. He also brought to his aid the workings of an enthusiastic temperament, which sometimes threw him into spasms and swoonings, similar to those nervous agitations which have so often prevailed in Western America and elsewhere<sup>8</sup>. These nervous fits he ascribed to the agency of the Holy Spirit, as multitudes had done before him, and contended that the miraculous gifts of the apostolic age were now about to be restored to the Church of God<sup>9</sup>.

The credulous and simple of course believed all that he taught, especially when he confirmed his doctrine by spasms, rhapsodies, and marvellous visions<sup>1</sup>. Many hundreds were thus deluded, and gathered into a mock church at Kirtland<sup>2</sup>. Other preachers soon united their efforts with his, among whom was Parley P. Pratt, already mentioned, and afterwards the great apostle of Mormonism in England<sup>3</sup>. While this work was going forward, Rigdon made several long visits to Pennsylvania, in which state Smith was at that time engaged with Harris and Cowdery, in the pretended business of translating the golden plates<sup>4</sup>. The Book of Mormon was published, as before-mentioned, in

<sup>6</sup> Clark, p. 319.<sup>7</sup> Turner, p. 24.<sup>8</sup> Ibid.<sup>9</sup> Ibid.<sup>1</sup> Ibid.<sup>2</sup> Ibid.<sup>3</sup> Ibid.<sup>4</sup> Clark, p. 319.

1830. In the August following, Parley P. Pratt, while on a journey, as he says, to his native place, fell in with the Book of Mormon, at Palmyra<sup>5</sup>. He declares that he was greatly prejudiced against it at first ; but after praying to God, as he affirmed, he became convinced of its truth, and accompanied Cowdery, Whitmer, and Peterson on their mission to the West<sup>6</sup>.

It was either in the May or June previous to this mission, and therefore not more than two months after Joseph Smith had organized his first society, that a Dr. Rosa, a respectable gentleman of Painesville in Ohio, happened to be in company with Sidney Rigdon<sup>7</sup>. Both were on horseback, and they rode together for several miles. They conversed, as travellers in America are wont to do, and religion was the subject of their discourse. Rigdon took occasion to remark that it was time for a new religion to spring up, and that "man-kind were all ripe and ready for it." Rosa thought he alluded to the Campbellite doctrine ; but was soon undeceived by Rigdon, who remarked that it would not be long before something would make its appearance. He added that he thought of going to Pennsylvania, and that he should be absent for some

<sup>5</sup> Clark, p. 313 ; Turner, p. 25.

<sup>6</sup> Turner, pp. 25, 26.

<sup>7</sup> Clark, p. 315.



months; but that the time would depend upon circumstances. The doctor was much surprised by this conversation, as Rigdon was at that time a very popular preacher in his own denomination.

The coincidences appearing in the above facts have induced in many minds a suspicion almost amounting to certainty that Rigdon, having obtained by some means the manuscript of Spaulding, (or a copy of it) afterwards embellished and altered it to suit his own views during his three years' study at Pittsburg<sup>8</sup>. It is also supposed that at the death of Lambdin, Rigdon became sole proprietor of the work, and in order to publish it to advantage, originated the scheme of bringing it before the world in a miraculous way<sup>9</sup>. A fit agent was accordingly found in Joseph Smith, whose fame as a wizard had already extended itself far and wide, and to his charge the altered manuscript was intrusted in order to be ushered into notice with *éclat*<sup>1</sup>. In the meantime Rigdon, with the help of Pratt, was busy in preparing for the triumph of Mormonism in Ohio, from the year 1827, when Smith commenced his pretended translation, up to 1830, when the book of Mormon was published<sup>2</sup>.

On the other hand, it has been contended that

<sup>8</sup> Clark, p. 320; Turner, p. 220.

<sup>9</sup> Clark, p. 320.

<sup>1</sup> *Ib.*

<sup>2</sup> Turner, p. 220.



Rigdon possessed too much talent, power of language, and knowledge of Scripture, to put together such absurdities as are found in the book in question<sup>3</sup>. Nor has it been distinctly proved that Rigdon ever saw the manuscript of Spaulding, or that he was ever in the company of Smith previously to the publication of the work<sup>4</sup>.

But whether Rigdon or Smith was the originator of the scheme, it is obvious that, by a course of remarkable circumstances, Rigdon and his followers were altogether prepared for Mormonism, when their colleague Pratt was converted to that faith, and Smith's four elders were deputed on their mission to the West<sup>5</sup>.

These four worthies travelled leisurely on their way, preaching their doctrines whenever an opportunity offered<sup>6</sup>. They professed to be special messengers of the Living God, sent to preach the Gospel in its purity, as it was anciently taught by the Apostles<sup>7</sup>. They carried with them numerous copies of their new revelation; they told the story of the miraculous discovery of the golden plates, and declared that the translation had been produced by a special prophet of the Almighty, for the salvation of the house of Israel, and for the

<sup>3</sup> Turner, p. 211; see also Corrill, p. 11.      <sup>4</sup> Turner, p. 211.

<sup>5</sup> Clark, p. 320; Turner, p. 211.      <sup>6</sup> Corrill, p. 7.      <sup>7</sup> Ib.

conversion of the Gentiles<sup>8</sup>. Wherever they went, these doctrines became the topic of conversation, and excited great curiosity<sup>9</sup>. The testimonies of the three and of the eight witnesses, inserted at the close of the book of Mormon, produced much astonishment; although the more intelligent soon concluded that the work had been published on speculation<sup>1</sup>. Under the guidance of Parley P. Pratt, the four elders, having completed three hundred miles of their expedition, were brought to the residence of Rigdon, in Mentor, not far from Kirtland, at the latter end of October, 1830<sup>2</sup>. Rigdon at first received them apparently with suspicion, and objected to the Mormon scheme, and the authority of the prophet<sup>3</sup>: Pratt, however, presented to him the book of Mormon, which he was ultimately induced to read, after much persuasion and argument<sup>4</sup>. In the course of two days, wonderful to relate, all his objections to Mormonism gave way, and he avowed his conversion to the faith<sup>5</sup>.

Cowdery in the meantime had converted seventeen of Rigdon's Campbellites<sup>6</sup>. Rigdon immediately assembled his old followers, and, while he harangued them for nearly two hours, both himself

<sup>8</sup> Corrill, p. 7.<sup>9</sup> Ib.      <sup>1</sup> Ib.<sup>2</sup> Clark, p. 312.<sup>3</sup> Ib.<sup>4</sup> Turner, p. 26.<sup>5</sup> Ib.; Clark, p. 312; Corrill, p. 8.<sup>6</sup> Turner, p. 26.

and his congregation melted into tears<sup>7</sup>. The next morning he was immersed, together with his wife, amid manifestations of overpowering feeling; and within the following month a hundred and thirty of his former flock followed his example<sup>8</sup>.

The following individual case is, doubtless, a good specimen of these conversions in general. A person named Corrill, who had been astonished and grieved at the sudden change in Rigdon's opinions, called upon him, and requested leave to converse with him on the subject<sup>9</sup>. Rigdon replied that he was now beyond the land of contention, and had got into the land of peace<sup>1</sup>. Corrill asked him whether the Scriptures were not sufficient for our salvation<sup>2</sup>. He replied that the Scriptures informed us of perilous and distressing times that should come in the last days, and that now God had sent his servants to instruct mankind respecting those times, that they might repent and prepare for them<sup>3</sup>. He added, that if these messengers were rejected, it would be worse with the unbelievers than it was with the people of Sodom and Gomorrah<sup>4</sup>. With these declarations, he refused to converse any further on the subject<sup>5</sup>. Obtaining no satisfaction from Rigdon, or from the four elders, Corrill attended several of their meet-

<sup>7</sup> Turner, p. 26.

<sup>8</sup> Ib. ; Corrill, p. 8.

<sup>9</sup> Ib.

<sup>1</sup> Ib.

<sup>2</sup> Ib.

<sup>3</sup> Ib.

<sup>4</sup> Ib.

<sup>5</sup> Ib.

ings in Kirtland<sup>6</sup>. At one of these meetings, which continued all night, they professed to lay on hands for the gift of the Holy Ghost<sup>7</sup>. They also administered a pretended sacrament of the Lord's Supper, after which they prophesied, and spoke in unknown tongues<sup>8</sup>. Persons in the room, who took no part with them, declared that the tongues spoken were regular Indian dialects, with which the persons who spoke were never known to have been conversant<sup>9</sup>. Corrill returned home under the conviction that supernatural agency had been at work, and soon became a professed Mormon<sup>1</sup>. In the glowing language of Pratt, "the Holy Spirit was mightily poured out, the Word of God grew and multiplied, and many priests were obedient to the Word<sup>2</sup>." In the course of the following winter and spring the number of Mormons in Kirtland and its vicinity increased to more than a thousand<sup>3</sup>.

During November 1830, in about three weeks after his conversion, Sidney Rigdon visited the prophet Smith at his residence in the state of New York, accompanied by one Edward Partridge<sup>4</sup>. Joseph was prepared to receive him, and declared that a revelation had just been made to him by the

<sup>6</sup> Corrill, p. 9.

<sup>7</sup> Ib.

<sup>8</sup> Ib.

<sup>9</sup> Ib.

<sup>1</sup> Ib. p. 16.

<sup>2</sup> Turner, p. 26.

<sup>3</sup> Ib.

<sup>4</sup> Ibid. ; Clark, p. 312 ; Corrill, p. 17.

Lord in reference to this new convert<sup>5</sup>. This pretended heavenly communication, which is recorded in the "Book of Covenants," was in the following words<sup>6</sup>:—"Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works; I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth even as John, to prepare the way before me, and Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto you a commandment, that thou shalt baptize by water and fire of the Holy Ghost, by laying on of hands, even as the Apostles of old."

Rigdon professed to make many impartial inquiries into the evidences of the new religion, and finally to become fully convinced of its truth<sup>7</sup>. He afterwards told Alexander Campbell, his former colleague, that if Smith should be proved a liar, or should say himself that he never discovered the Book of Mormon, as he reported, he should still *believe*, and also believe that all who rejected it would be damned<sup>8</sup>.

<sup>5</sup> Turner, p. 16; Clark, p. 312.

<sup>6</sup> "Book of Covenants," p. 117.

<sup>7</sup> Turner, p. 27; Corrill, p. 17.

<sup>8</sup> Turner, p. 27.

After this meeting, Mormonism became more fully matured and developed<sup>9</sup>. Hitherto it had been deficient in spirit and power, its aim extending little beyond the habitual aspirations of Joseph the money-digger<sup>1</sup>. Before his meeting with Rigdon in 1830, few of the peculiarities of Mormonism, as it now exists, were broached by Smith, or found in the Book of Mormon; nor had Smith ever taught them, unless in loose generalities, which might be interpreted to suit circumstances<sup>2</sup>. But after Rigdon's conversion things assumed a different aspect<sup>3</sup>. Smith's revelations became more explicit and decisive<sup>4</sup>. He proceeded to organize his disciples, and to propound their doctrines and discipline<sup>5</sup>. As to the doctrines, they were to be substantially the same with those which Rigdon had been teaching since 1827<sup>6</sup>. As to the discipline, there were to be two distinct priesthoods, distinguished respectively by the names of Melchisedec and Aaron, both containing a sufficient number of presidents, bishops, prophets, priests, elders, and other officers, to make every Mormon a man of authority<sup>7</sup>. Smith was at the head of all, and Rigdon became his prime minister, an

<sup>9</sup> Clark, p. 313.<sup>1</sup> Turner, p. 31.<sup>2</sup> Ibid.<sup>3</sup> Ibid.<sup>4</sup> Ibid.<sup>5</sup> Ibid.<sup>6</sup> Ibid.; Clark, p. 320.<sup>7</sup> Turner, p. 32; Clark, p. 321; Corrill, pp. 24, 25.



elder, a high priest, and a scribe, and, in short, “the orator and oracle of the faith<sup>8</sup>.”

Rigdon being familiar with the Bible, a close reasoner, and prepared to establish to the satisfaction of numbers, the negative or affirmative of any question from Scripture, was commissioned to promulgate the absurdities of Mormonism, and to prove the words of Smith by demonstrations from Holy Writ<sup>9</sup>. A “revelation” was soon received that Kirtland, the residence of Rigdon and his brethren, was to be the eastern border of the promised land, which was to extend westward to the Pacific Ocean<sup>2</sup>. On this land, it was further declared that the New Jerusalem, the City of Refuge, was to be erected<sup>3</sup>. Upon it, all true believers were to assemble, to escape the destruction of the world, which was soon to take place<sup>4</sup>.

While Smith and Rigdon were thus concocting their schemes at Manchester, the work was advancing rapidly in Kirtland, under the superintendence of Cowdery and his associates<sup>5</sup>. During the autumn and winter, the village was continually crowded with visitors, who came from different parts of the United States and Canada, to inquire after the “New Religion<sup>6</sup>.” As the peculiarities

<sup>8</sup> Turner, p. 27.

<sup>9</sup> Clark, p. 313.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.; Harris, p. 28.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Turner, p. 27.



of Mormonism became developed, scenes of the most frantic and horrible fanaticism ensued, the actors in which were principally young persons of both sexes<sup>7</sup>. Cowdery and his companions pretended that the power of miracles was to be given to all those who embraced the new faith; and they professed to communicate the Holy Spirit by laying their hands upon the heads of the deluded multitude<sup>8</sup>. This operation at first produced an instantaneous prostration of body and mind, and was often followed by a gift of tongues, which it was believed that none could understand except by inspiration<sup>9</sup>. Many would fall upon the floor, where they would lie for a long time apparently lifeless<sup>1</sup>. The fits usually came on during or after their prayer-meetings, which were held nearly every evening<sup>2</sup>. Some, in imitation of the prophet, employed magic stones, through which they professed to see, and to describe not only the persons, but the dress and employment of people hundreds of miles distant<sup>3</sup>. Their conduct grew more and more eccentric and absurd, till they resembled a party of raving Bacchanalians. Sometimes they imitated the wild modes of Indian warfare, such as

<sup>7</sup> Clark, p. 313; Turner, p. 27; Corroll, p. 17; "Times and Seasons," p. 747.

<sup>8</sup> Clark, p. 314; Turner, p. 28.

<sup>9</sup> Ibid. Ibid. <sup>1</sup> Ibid.

<sup>2</sup> Turner, p. 283; Clark, p. 314.

<sup>3</sup> Turner, p. 28.

knocking down, scalping, and tearing out the bowels of the victims <sup>4</sup>. At the dead hour of night they ran through the fields and over the hills in pursuit of balls of fire, which they declared they beheld in the atmosphere <sup>5</sup>. Sometimes they mounted on the stumps of trees, and while absorbed in visions, they plunged into the waters of baptism, or harangued the imaginary multitudes by which they thought themselves surrounded <sup>6</sup>. Others fell into a trance, and having continued apparently lifeless for a long time, awoke to relate what they had learned respecting the future glory of the saints, and the destruction of the unbelieving <sup>7</sup>. Sometimes their faces, bodies, and limbs were violently distorted and convulsed, until they fell prostrate on the ground <sup>8</sup>. Three of the young converts pretended to have received a commission to preach from the skies, after having first leaped in the air as high as they could <sup>9</sup>. All these performances were believed to emanate from the Spirit of God <sup>1</sup>.

Rigdon continued with Smith in Manchester about two months, receiving revelations, preaching in the vicinity, and trying to establish the truth of Mormonism <sup>2</sup>. But meeting with little success, he

<sup>4</sup> Clark, p. 314 ; Turner, p. 28.

<sup>5</sup> Ibid. ; "Times and Seasons," p. 747 ; Corrill, p. 16.

<sup>6</sup> Ibid.      <sup>7</sup> Ibid.      <sup>8</sup> Ibid.      <sup>9</sup> Clark, p. 314.

<sup>1</sup> Ibid.

<sup>2</sup> Corrill, p. 17 ; Clark, 321.

first wrote to the converts in Ohio, disclosing to them that Kirtland was to be the seat of empire, and in January, 1831, returned to that place himself<sup>3</sup>. Smith and his whole family, together with Harris and about fifty Mormon families from the state of New York, followed him a few days afterwards<sup>4</sup>.

On the arrival of Smith in Kirtland, he appeared astonished at the wild enthusiasm and scalping performances of his proselytes<sup>5</sup>. Some of the less insane having appealed to him on the subject, he very wisely produced a new "revelation," informing them in substance that it was all the work of the devil<sup>6</sup>. Upon this announcement the disturbances ceased for a time, while Smith and Rigdon took to themselves the entire monopoly of all wonders, and commended to the "saints" the more appropriate duty of believing<sup>7</sup>. In the following winter, however (1831), a new fanaticism gained ground. The opinion was propagated among the Mormons, that they should never taste death; and that all diseases would yield to the faithful and devout use of prayers, herbs, oil, and imposition of hands<sup>8</sup>. The prophet himself, however, in the

<sup>3</sup> Clark, p. 314.

<sup>4</sup> Turner, p. 27; Clark, p. 321; Corroll, p. 17.

<sup>5</sup> Clark, p. 321; Turner, p. 29.

<sup>6</sup> Ibid.; Corroll, p. 17.

<sup>7</sup> Turner, p. 29.

<sup>8</sup> Ibid.

case of his wife (now denominated "the elect lady"), had recourse to a surgeon, greatly to the grief and scandal of his disciples<sup>9</sup>. Persons of less distinction were religiously left to die in the hands of the gifted and wonder-working elders.

After Rigdon's return to Kirtland, with his new companions and his new faith, Alexander Campbell, his former associate and guide, challenged him to a public debate, in which he undertook to show the foolish absurdities, shameless pretensions, and manifest imposture of the Mormon scheme<sup>2</sup>. This challenge, however, Rigdon prudently declined accepting, and Mormonism continued to extend itself with considerable rapidity<sup>3</sup>. Nearly all the male converts, however ignorant or worthless, were transformed into "elders," and sent forth to proclaim with all their wild enthusiasm, the wonders and mysteries of Mormonism<sup>4</sup>. All those who had a taste for the marvellous, and delighted in novelties, flocked to hear them<sup>5</sup>. Many travelled fifty or a hundred miles to the throne of the prophet in Kirtland, to hear from his own mouth, the story of the discovery of the golden bible and the stone spectacles<sup>6</sup>. Many, even in New England and the British provinces, after hearing the frantic declarations of the travelling elders, forthwith placed their

<sup>9</sup> Turner, p. 29.

<sup>1</sup> Ibid.

<sup>2</sup> Clark, p. 322.

<sup>3</sup> Ibid.

<sup>4</sup> Clark, p. 321.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

all in a waggon, and took their way to the "promised land," in order to escape the judgments of heaven<sup>7</sup>. They were *privately* told, that the state of New York, with the adjacent countries, would most probably be sunk, unless the inhabitants believed in the divine inspiration of the prophet Joseph<sup>8</sup>.

Shortly after Smith's arrival in Ohio, he published a "revelation," appointing Edward Partridge, already mentioned, Bishop of the Church, an office which implied little more than a commission to attend to the wants of the poor<sup>9</sup>. This step occasioned some surprise, but the people, "recollecting that there were bishops in old times, said nothing against it<sup>1</sup>." Soon afterwards Smith received the "revelation called the Law, which contained some good moral precepts, and required a consecration of property for the work of the Lord<sup>2</sup>." But we must now consider Mormonism as it appeared in its new aspect, together with some of the causes which gave it the elements of strength and extension.

<sup>7</sup> Clark, p. 321.

<sup>1</sup> Ibid.

<sup>8</sup> Ibid.

<sup>2</sup> Ibid.

<sup>9</sup> Corrill, p. 17.

## CHAPTER V.

## SMITH TELLS A NEW STORY, AND PRODUCES NEW BOOKS.

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The prophet tells a new and complete story respecting the golden plates—Smith's theory of inspiration—Book of Mormon and its claims—Book of Covenants and its inconsistencies—New version of the Old and New Testaments, with the Prophet's alterations and interpolations — Pratt's "Voice of Warning" — "Times and Seasons," &c.

HITHERTO the prophet had related various and contradictory stories respecting the angel and the golden plates, the narrative being altered to suit his successive exigencies<sup>1</sup>. But after the publication of the Book of Mormon, it became necessary to adopt a uniform and consistent detail of the whole transaction, to satisfy the curiosity of those who, from different motives, might inquire into the origin of the new "revelation"<sup>2</sup>. Accordingly, the following account was produced, and subsequently given to the world in the columns of

<sup>1</sup> Turner, p. 17.

<sup>2</sup> Ib. p. 214.



several Mormon periodicals<sup>3</sup>, under the supervision of Smith himself<sup>4</sup>.

In the year 1823, when Smith was living at Manchester, and about seventeen years of age, an unusual religious excitement was produced in the whole community. It commenced with the Methodists; but soon extended to the Baptists, Presbyterians, and other sects in the vicinity. Smith began to reflect on the importance of being prepared for a future state; but, upon inquiring the way of salvation, he found that each sect pointed to its own particular creed as the perfection of truth. So great was the confusion and strife among the different denominations, that it was impossible for him to come to any certain conclusion upon the subject. He now determined to investigate the question more fully, believing, as he said, that "if God had a Church, it would not be split into factions<sup>5</sup>." While labouring under extreme difficulties produced by the contests of the sectarian bodies, he happened to read the fifth verse of the first chapter of St. James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given

<sup>3</sup> "Messenger and Advocate"—"Times and Seasons," &c.

<sup>4</sup> Turner, pp. 14. 17. 214. 219. 204. Corrill, p. 12. Clark, p. 243. Harris, p. 4. "Times and Seasons," pp. 706. 726. 753.

<sup>5</sup> See Smith's assertion, "Times and Seasons," p. 706.



him." He determined to act in accordance with this precept, and retired into the woods, in order to make the attempt. Having looked around and found himself alone, he kneeled down, and began to express the desires of his heart. He had scarcely done so, when he was seized by a power which entirely overcame him, and bound his tongue, so that he could not speak. Thick darkness gathered around him, and he was ready to sink into despair. But, exerting all his powers to call upon God, he saw a pillar of light exactly over his head, above the brightness of the sun, which gradually descended till it came upon him. Immediately he found himself delivered from the enemy who had bound him. When the light rested upon him, he saw two personages of surpassing brightness and glory standing above him in the air. They exactly resembled each other in features, and were surrounded with a brilliant light which eclipsed the noon-day sun. Smith begged them to inform him, which of the sects was right, and which it was his duty to join. He was answered, that he must join none of them, for they were all wrong, and their creeds were an abomination in the sight of God. At the same time he received a promise that the fulness of the gospel should, at some future time, be made known to him. After this, however, he was left to all kinds of temptations, and gave way,

by his own admission, to the gratification of many sinful appetites. On the 21st of September, 1823, after he had retired to bed, he betook himself to prayer. He begged for the forgiveness of his sins, and also for a further manifestation of divine glory. Suddenly his room was filled with light, far purer and more glorious than the light of day. The appearance produced a shock which affected his whole body, and in a moment a form stood before him, whose countenance was as lightning, and whose person beamed with unutterable splendour. The celestial visitant was of somewhat more than ordinary size, and his garments were pure white, and apparently without seam. He proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant made with ancient Israel was about to be fulfilled, and that the preparatory work for the second coming of the Messiah was speedily to commence. He declared to the enraptured Smith, that his sins were forgiven, and that the Lord had chosen him to bring forth and translate the Book of Mormon. Moroni, the last of the Nephites, of the seed of Israel, had abridged this book from the records of his tribe, and had engraved the work upon golden plates. These plates were deposited in a stone box, under the hill Camorah, near Manchester, about three miles from Smith's residence, where they had already been

concealed about 1400 years. Although these marvels were twice repeated before morning, Smith went as usual to his labour on the following day, and it was not until the angel had appeared once more, and expressed displeasure at the delay, that he proceeded to the spot indicated to him, in search of the hidden treasure.

Having removed a portion of the soil, he found these precious documents deposited in a box of stone near the surface of the earth, and secured from air and moisture by a peculiar cement applied to the joints of the box. The plates were thin leaves of gold; about eight inches long by six wide, and were held together at one edge by three golden rings passing through each leaf. On removing the stone from the top of the box, he attempted to take possession of the plates, but received a shock, which not only frustrated his attempt, but deprived him of his natural strength. This was repeated three times, until finally he exclaimed aloud, "Why cannot I obtain this book?" Suddenly the angel of the Lord appeared, and informed him that the book was withheld from him because he had indulged in mercenary thoughts, and had desired to enrich himself by the plates of the book to be translated from them. He resorted to prayer, and again the heavens were opened, the glory of the Lord shone around, and Satan with his hosts

passed in dread array before him. The angel then declared that he must desire to obtain and translate the plates solely for the glory of God and the good of mankind. As a punishment for his covetous wishes, the angel forbade his removing the plates at this time, and told him that he should not obtain them, until he had repented of his folly. Four years after this memorable day, viz. on the 22d of September, 1827, the angel delivered the records into his hands. They were filled with engravings in Egyptian characters, small in size, but beautifully executed. With them were found the mystic Urim and Thummim, which appeared in the form of two transparent stones, set in the rim of a bow, like a pair of spectacles, and fastened to a golden breastplate. By looking through these, Smith was enabled to read the Egyptian characters in English "by the gift and power of the Almighty." After completing the translation, the plates, the Urim and Thummim, and the breastplate, were again taken by the angel, and concealed from human sight.

Such was the blasphemous tale substituted for the former inventions of the same description. We will now consider the theory of inspiration, on which Smith professed to write his revelations.

This theory is wonderfully simple, and may be

found in the "Book of Covenants"<sup>6</sup> as follows :  
"Behold, you have not understood. You have supposed that I would give it unto you when you took no thought, save it was to ask me. But behold, I say unto you, *you must study it out in your own mind*. Then you must ask me if it be right ; *and, if it is right*, I will cause that *your bosom shall burn within you*. THEREFORE you shall *feel* that it is *right*. But if it is *not* right, you shall have no such feelings ; but you shall have a *stupor of thought*, that shall cause you to *forget* the thing which is *wrong*. THEREFORE you cannot write that which is *sacred*, save it be given you from me."

Upon this last principle, was constructed much that claims to be pre-eminently Divine Revelation ; viz. large portions of the Book of Mormon, and the whole of the Book of Covenants.

The Book of Mormon has been in part described, and will be found in an abridged form in the Appendix.

It claims a rank and an importance excelled by nothing that has preceded it. It is declared to be a new and everlasting covenant, abolishing all former covenants<sup>7</sup> ; it is pronounced to be the ful-

<sup>6</sup> "Book of Covenants," p. 162 ; Harris, p. 9.

<sup>7</sup> Harris, p. 10 ; "Book of Covenants," pp. 91. 178.

ness of the everlasting Gospel; and it professes to make known "the plain and precious things which have been taken away<sup>8</sup>."

"The Book of Covenants and Revelations" contains about two hundred and fifty pages, 18mo., of which the first seventy-five pages consist of a series of seven lectures on faith, with questions and answers appended to each<sup>9</sup>. The remaining hundred and seventy-five pages are occupied with professed revelations from heaven, given at various times to Joseph Smith, respecting the translation of the Book of Mormon, the organization, doctrines, and government of the "Church" so called, the management of finance, the sending forth of preachers, and many subjects of an exceedingly trivial description<sup>1</sup>. This book is obviously designed to concentrate all power and resources in the hands of Joseph and his accomplices<sup>2</sup>. It has exerted far more influence on the doctrines and destinies of Mormonism than the Book of Mormon itself, although it has been generally kept in the back-ground, and the Book of Mormon put forward as the main authority of the "Saints," after the Bible<sup>3</sup>. Two editions of this work were published, the first in 1833, and the second in 1835<sup>4</sup>.

<sup>8</sup> Harris, p. 10; "Book of Covenants," pp. 30. 32. 180.

<sup>9</sup> Turner, p. 20.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ib. p. 244.



Great inconsistencies exist between the several parts of the book; and the editions of 1833 and 1835 are in several respects repugnant to each other<sup>5</sup>. In 1833, before the prophet had fully defined his own position, a “revelation” was published, dated in March 1829, while Smith was engaged in his “translation<sup>6</sup>.” In this the Lord is represented as commanding Smith to pretend to “no other gift,” except to translate, and expressly declares that he will “grant him no other gift<sup>7</sup>.” But in publishing the second edition, it was found expedient to leave the prophet free to usurp whatever power he pleased<sup>8</sup>. The clause, therefore, was made to read as follows, the words in italics being now interpolated: — “I have commanded that you should pretend to no other gift save to translate, *until my purpose is fulfilled in this*, for I will grant you no other gift *until it is finished*<sup>9</sup>.”

This Book of Covenants and Revelations, although the real basis of the Mormon faith, contains only a small part of the pretended revelations received by Smith<sup>1</sup>. There is still a large folio of many hundred unpublished revelations, which a Mormon is bound to believe and obey wherever he meets them<sup>2</sup>.

<sup>5</sup> Turner, p. 225.<sup>6</sup> Ib. p. 226.<sup>7</sup> Ibid.<sup>8</sup> Ibid.<sup>9</sup> Ibid.<sup>1</sup> Ib. p. 243.<sup>2</sup> Ibid.



Smith, with Rigdon as his scribe, prepared, about the year 1832, another work of considerable importance to his scheme, although published as yet (1842) only in small parts, on account of the want of funds<sup>3</sup>. This is none other than *a new edition of the Holy Scriptures*, “*translated through the power and gift of God.*” In this most audacious and infamous undertaking (the idea of which was probably derived from Alexander Campbell’s New Testament) whole verses and almost entire chapters are added to the original text, in order to make the Bible appear to speak the words of the false prophet<sup>4</sup>. Thus, in the first chapters of Genesis, certain doctrines of the Trinity, and of atonement by sacrifice, are fully explained to Adam by the angel of the Lord<sup>5</sup>. Again, in Malachi iv. 1, we find the following alteration: “For behold the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall *burn as stubble*, for *they that come* [*i. e.* the Mormons] shall burn them, saith the Lord of hosts, that they shall leave them neither root nor branch<sup>6</sup>.” So in the 5th verse, “Behold I will

<sup>3</sup> Clark, p. 328 ; Turner, pp. 21, 22 ; Corrill, p. 48.

<sup>4</sup> Turner, p. 21.

<sup>5</sup> Ibid ; “Book of Covenants,” p. 13.

<sup>6</sup> “Times and Seasons,” p. 753.

*reveal unto you the priesthood by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord<sup>7</sup>.*" The last verse of the 23rd chapter of St. Matthew is made to read thus: "For I say unto you, ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord. *Then understood his disciples that he should come again on the earth after that he was glorified and crowned on the right hand of God<sup>8</sup>.*"

The "Voice of Warning," by Parley P. Pratt, does not profess *peculiar* inspiration; but is considered, by the Mormons, as the most able exposition and defence of their doctrines, especially of those derived from the prophecies, and pertaining to the "kingdom of God<sup>9</sup>."

Other books of great authority and influence have been produced from time to time, some in the form of periodical publications, such as the "Morning and Evening Star;" "Messenger and Advocate," "Elders' Journal," and "Times and Seasons," and some in the shape of pamphlets, published occasionally, in defence of Mormonism, by its leading elders and functionaries<sup>1</sup>. From the

<sup>7</sup> "Times and Seasons," p. 753.

<sup>9</sup> Turner, p. 21.

<sup>8</sup> Corrill, p. 48.

<sup>1</sup> *Ib.* p. 13.

sale of these works, conjoined with other sources of profit, Smith and his accomplices derived a considerable revenue, and the Smith family in particular, after their arrival in Kirtland, were soon raised from poverty to comparative affluence <sup>2</sup>.

<sup>2</sup> Clark, p. 320.

## CHAPTER VI.

## DOCTRINES AND DISCIPLINE OF MORMONISM.

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Doctrine of Faith—Doctrines of Baptism, Confirmation, and miraculous gifts—Doctrine of Apostolical Succession—Papal authority of Smith—Priesthoods of Melchisedec and Aaron—Zion in Missouri the centre of the faith—Mormon Stakes—Trial of transgressors—Patriarchs—Twelve Apostles—Seventies—Theological preparation of Preachers—Tythes—Democratic theory of Mormonism, and Theocratic practice—Witness of the Spirit—Saints equal with the Deity—Transmigration of Souls—The Deity material and Matter eternal—Literal Interpretation—Baptism for the Dead—Doctrine of the Resurrection—Doctrine of the Eucharist—Smith the interpreter of Holy Writ.

ALTHOUGH the religious doctrines of a person like Smith can be of little consequence when considered in reference to himself, still, as they have been actually received and maintained by many thousand persons, they are deserving of a particular notice in a history of Mormonism. The doctrines and discipline of the novel heresy, as collected from the books mentioned in the last chapter, will therefore be now described.

The Mormon doctrine of faith, which is an entering wedge to the whole system, is laid down in the first part of the Book of Covenants<sup>3</sup>. Here, in commenting on Hebrews xi. verse 3, the writer says, "By this we understand that the principle of power which existed in the bosom of God, by which the worlds were formed, was *faith*, and that it is by reason of this principle of power existing in the Deity that all created things exist; so that all things in heaven, on earth, and under the earth, exist by reason of faith as it exists in Him. Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust; it is the principle by which Jehovah works, and through which He exercises power over all temporal and eternal things; take away this principle or attribute (for it is an attribute) from the Deity, and He would cease to exist<sup>4</sup>." The writer then proceeds to show that we come to a belief in a Supreme Being, and a knowledge of His attributes, by revelations made to men, and received by faith on the ground of mere human testimony<sup>5</sup>. The inference intended to be deduced from this by the Mormons is, that men are required to believe the revela-

<sup>3</sup> Turner, p. 231.    <sup>4</sup> "Book of Covenants," p. 7; Harris, p. 21.

<sup>5</sup> Turner, p. 230.

tions of Smith as they believe those of Moses<sup>6</sup>. In order to remove the objection to Smith's revelations, derived from the want of rational evidence that they are from God, the writer denies that the miracles of the Bible were wrought in attestation of the veracity of inspired men, and affirms that they were performed simply for the benefit of those who believed<sup>7</sup>. In regard to the effects of faith, the passage in Mark xvi. 17, is quoted, "These signs shall follow them that believe," &c., and the inference is drawn, that these signs were designed to follow *all* who in *all* ages should believe the Gospel<sup>8</sup>. The presence of the miraculous gifts of primitive times is then declared to be essential to the existence of a true Church<sup>9</sup>.

In conformity with this theory of faith, the Mormons believe that those who have authority to administer in the ordinances of the Gospel, have the right and authority, through prayer, of bestowing the gift of the Holy Ghost by the imposition of hands<sup>1</sup>. They who have repented, reformed their lives, and become "regenerate," by immersion "for the remission of sins," are entitled to receive this gift in the ordinance of confirmation<sup>2</sup>. Infant baptism, accordingly, is not tolerated; but children

<sup>6</sup> Turner, p. 231.

<sup>7</sup> Ib. p. 234.

<sup>8</sup> Ib. p. 235; see also "City of the Mormons."

<sup>9</sup> Ibid.

<sup>1</sup> Corrill, p. 46.

<sup>2</sup> Ib. p. 9.

may be immersed after they have attained the age of eight years<sup>3</sup>. At that time they are also required to be brought to the meeting, that the elders may lay hands on them, and bless them in the name of the Lord<sup>4</sup>. Sick persons receive from the elders the benefit of prayers, anointings, and imposition of hands<sup>5</sup>. Sometimes they have been healed, sometimes partly healed, and sometimes not benefited in any respect<sup>6</sup>. If the first result takes place, it is ascribed to *faith*; if the second, then it is "*according to their faith*;" and if the last, it is "*because of their unbelief*"<sup>7</sup>. The speaking of unknown tongues, together with the interpretation of them, is another gift ascribed to faith, and is considered to be a necessary mark of the true Church<sup>8</sup>.

Apostles and Prophets also are declared essential to the existence of a Church<sup>9</sup>. It is asserted, that the original Apostles appointed no successors in their office; but that the long-lost succession is revived in the person of Joseph Smith, "the Prophet of the Lord"<sup>1</sup>. He holds the keys of the

<sup>3</sup> Corrill, p. 47.

<sup>4</sup> Ibid.

<sup>5</sup> Ib. p. 46; "City of the Mormons," p. 42.

<sup>6</sup> Corrill, p. 46.

<sup>7</sup> Ibid.; "City of the Mormons," p. 42.

<sup>8</sup> "City of the Mormons," p. 39; Turner, p. 235.

<sup>9</sup> Turner, p. 236.

<sup>1</sup> Ib. p. 237; "Book of Covenants," p. 177; Harris, p. 15.



Church for life, with authority to bind and loose, and the power of the sword is committed to his hand<sup>2</sup>. In the Book of Covenants, he is called a Seer, a Translator, an Apostle of Jesus Christ, and an Elder of the Church<sup>3</sup>. "There is none other appointed to receive commandments and revelations, until he is taken away;" and he is "like unto Moses, having all the gifts of God, which he bestows upon the *head of the Church*<sup>4</sup>." The Church is "to give heed unto all his words and commandments, and to receive them as if from the mouth of God<sup>5</sup>." He is to be exempt from temporal labour; for those "who desire the mysteries of the kingdom of heaven" must "provide him food and raiment, and whatsoever he needeth<sup>6</sup>." He claims to have been "ordained to the Aaronic priesthood by John the Baptist, in the presence of Joseph, Jacob, Isaac, Abraham, and Adam;" and to the priesthood of Melchisedec, by Peter, James, and John<sup>7</sup>." And to complete the climax of Antichristian and Satanic blasphemy, the prophet has been heard boldly asserting that "he was as good as Jesus Christ<sup>8</sup>." We may search the annals of

<sup>2</sup> Turner, p. 237.

<sup>3</sup> "Book of Covenants," p. 177; Harris, p. 15.

<sup>4</sup> Ib. pp. 88. 126; Ibid.

<sup>5</sup> Ib. p. 177; Ibid.

<sup>6</sup> Ib. p. 112; Ibid.

<sup>7</sup> Ib. p. 180; Ib. p. 16.

<sup>8</sup> Clark, p. 343, testimony of Levi Lewis.

infallible Rome, and trace the history of her most aspiring pontiffs, yet it is doubtful whether higher titles, greater authority, or more immaculate holiness have ever been claimed, than in republican America, by Joseph Smith, the money-digger<sup>9</sup>.

Under this infallible head, who has power even to appoint his successor, the two "priesthoods" of Melchisedec and Aaron perform their peculiar functions<sup>1</sup>. The first (or greater) priesthood consists of high-priests and elders, who preside over the *spiritual* affairs of Mormonism. The second (or lesser) priesthood contains the bishops, priests, teachers, and deacons, who administer the ordinances and manage the *temporal* concerns of the sect. Three of the high priests are chosen and set apart to preside over the "Church of Latter-day Saints," throughout the world. They are called the "First Presidency;" and the office has been filled for about ten years by Smith and his principal accomplices, Sidney Rigdon and Hyrum Smith. The Mormon "Church" in Jackson county, Missouri, is declared to be the "Zion," and is designed ultimately to become the great centre to which the Gentiles are to gather, and

<sup>9</sup> Harris, p. 16.

<sup>1</sup> Corroll, p. 24, whence the following facts respecting the "priesthood" are collected.

from whence the law is to proceed<sup>2</sup>. Other "churches," established by "revelations" given to Smith, are called "Stakes of Zion," or simply "Stakes," each of which is ruled by three high-priests, whose jurisdiction is confined to the limits of their particular stake. A high council is also appointed at each stake, consisting of twelve high-priests, as a court of ultimate appeal. There is also a "Bishop," who stands at the head of the lesser priesthood; and who, with two councillors, administers in temporal things, and constitutes a court of immediate jurisdiction for the first trial of transgressors. If two Mormons have a difficulty, they must settle it between themselves, or by the assistance of another; but if they cannot do this, the case must go into the bishop's court for trial, and either party if dissatisfied with his decision can appeal to the council of high-priests<sup>3</sup>. In every stake, the oldest man, if suitable, is ordained a "Patriarch," whose duty it is to be a father to the "church," and bless such children as have no natural father to bless them<sup>4</sup>.

There is a travelling high council, consisting of twelve high-priests, called the "*twelve apostles*," who are sent forth to preach Mormonism to all the world, and to discipline and govern all unorganized

<sup>2</sup> Turner, p. 224.

<sup>3</sup> Ibid.

<sup>4</sup> Ib. p. 245.

“Churches.” One of these is called the “President of the Twelve.”

There are also three bodies called “the Seventies,” consisting of seventy elders respectively, in each of which seven preside over the rest in their councils. These seventies travel and preach Mormonism throughout the world, under the direction of the “twelve apostles.” The first presidency, the high council, and each of the seventies, have the right to discipline their own members within their respective limits; and a decision of either body is final, and reversible only at a general council of all the bodies conjointly.

The high-priests, elders, and priests, travel and preach, every one being furnished with the Book of Covenants and Pratt’s Voice of Warning, from which all acquire their proof-texts and their logic<sup>5</sup>. The teachers and deacons remain at home, and are the stationary officers of the “Church.”

The various ministers of this heresy profess to discharge their several functions without pecuniary compensation. But great sums are levied under the name of *tithes*, to enable the prophet to accomplish his purposes, and to live upon the industry of his disciples<sup>6</sup>. In answer to the question, “O Lord! show unto us thy servants how much thou

<sup>5</sup> Turner, p. 225.

<sup>6</sup> Clark, p. 335. “Times and Seasons,” p. 667. 677.

requirest of the properties of thy people for a tything;" the following "revelation" was produced<sup>7</sup>. "Verily, thus saith the Lord, I require all their surplus properties to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, *and for the debts of the presidency of my church*, and this shall be the beginning of the tything of my people; and after that, those who have been tythed shall pay one-tenth of all their interest annually, and this shall be a standing law unto them for ever for my holy priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tythed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you; and behold, I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and judgments may be kept therein, that it may be most holy;—behold; verily I say unto you, it shall not be a land of Zion unto you, and this shall be one example unto all the stakes of Zion, even so, Amen."

For some time after the commencement of the system, an elder was allowed to "ordain" an elder,

<sup>7</sup> For this "Revelation" see Clark, p. 335.

a priest, a teacher, or a deacon, whenever he thought proper ; but a rule was subsequently adopted, that none should be ordained without the consent of the "church" to which he belonged<sup>8</sup>. Smith teaches expressly, that all the functionaries of Mormonism are created and removed at pleasure by their constituents, the people. Notwithstanding this democratic theory, he reserves to himself the sole right of receiving and promulgating revelations upon all subjects, even the most minute<sup>9</sup>. As the "Saints" are bound to yield the most implicit obedience to these revelations, on penalty of eternal damnation, Smith is not only the absolute monarch of his democrats, but, in fact, their Grand Lama and their Deity, for whenever he professes to utter revelation, his voice is to be considered the voice of God<sup>1</sup>.

The above will suffice for the Mormon doctrine of the priesthood. But to the priesthood, with its preaching, its evidences and its logic, there is another testimony superadded, which is denominated "the witness of the Spirit<sup>2</sup>." After the high-priests, elders, and priests, have proved the American Indians to be "Joseph's bough, running down on the other side of the wall," and after they have

<sup>8</sup> Corrill, p. 26.

<sup>9</sup> Turner, p. 225.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid. p. 239.



declared the golden book to have been disinterred in fulfilment of the prophecy (Ps. lxxxv. 11.) "Truth shall spring out of the earth," the astonished hearer, knowing that they claim miraculous powers, perhaps ventures to ask for a sign<sup>3</sup>. The reply is abruptly given, "A wicked and adulterous generation seeketh for a sign, and verily there shall no sign be given them." The anxious inquirer now demands, "How, then, shall I know the truth of these doctrines," and receives as a reply, "Ask in faith, as we have done, and it shall be given you." That is, first believe it, then ask, and then you shall know it to be true<sup>4</sup>. Under the influence of this fanatical doctrine of "the witness of the Spirit," the credulous Mormon neglects the testimony of the Catholic Church which God has given for his guidance, and following his own internal fancies and impulses, surrenders himself to the power of darkness and delusion.

With such a doctrine of faith, such a prophet, and such a priesthood, superadded to such a "witness of the Spirit," deep must be the darkness, and powerful indeed must be the delusion. Professing to believe in the literal interpretation of Scripture, the Mormons say, that when Christ prayed that all the saints might be one with him and the Father,

<sup>3</sup> Turner, p. 239.

<sup>4</sup> Ibid.



and declared that they should sit with him on his throne, he intended to teach that all the saints are to become equal with God himself<sup>5</sup>. And since Christ assured his disciples that they should do "greater things than these," therefore the Mormons shall do greater things than Christ did; they shall create, uphold, redeem, save, and reign for ever, over greater worlds than this for which Christ has died<sup>6</sup>. Nor is this all. Every true Mormon is not only to be a God and a Christ hereafter, but in his own belief he has been a demigod, or at least an angel, from all eternity<sup>7</sup>. He is taught that his actions and destiny here are the result, and can only be explained upon the admission, of his existence and actions before inhabiting his present body<sup>8</sup>. This doctrine of "transmigration," although promulgated to the "faithful," does not distinctly appear in Smith's published "revelations"<sup>9</sup>.

Following the same supposed literal interpretation of Scripture, the Mormons deny that "God is a spirit, without body, parts, or passions," and assign to him a human form, with human feelings and instruments of human enterprize<sup>1</sup>. As God

<sup>5</sup> Turner, p. 240; "City of the Mormons," p. 34.

<sup>6</sup> Turner, p. 241. Parley Pratt's "Truth Vindicated," p. 29.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid. p. 242.

<sup>9</sup> "Book of Covenants," pp. 211. 115.

<sup>1</sup> "City of the Mormons," p. 38; Turner, pp. 237, 243.

is said to be material, so it is declared that matter is eternal, and that nothing which God has made will ever be destroyed or lost, but that all things will finally be restored to their proper station<sup>2</sup>.

They believe in the literal gathering of Israel, and in the restoration of the ten lost tribes<sup>3</sup>. The literal Jerusalem is to be the place of gathering for the Jews; but the Gentiles, with the remains of the ten tribes (viz. the American Indians), are to assemble at Mount Zion, in Missouri, where they will possess the wealth and fulness of the earth<sup>4</sup>. After this event the world will undergo a change<sup>5</sup>. Mountains will be literally thrown down, valleys exalted, and barren places made fruitful; even the beasts of prey, under the influence of the Holy Spirit, will thirst no longer for blood; but will derive their food from the produce of the soil<sup>6</sup>. Earthquakes, distress of nations, and other alarming signs will follow; and Mormonism will be preached in all the world<sup>7</sup>. The sign of the Son of Man will appear in heaven, and the Lord Jesus will descend, accompanied with ten thousand of his saints<sup>8</sup>. After the condemnation of the wicked, a new heaven and a new earth will be brought into

<sup>2</sup> "City of the Mormons," p. 26. Corroll, p. 47.

<sup>3</sup> "Times and Seasons," p. 710.

<sup>4</sup> Harris, p. 23.

<sup>5</sup> "City of the Mormons," p. 26; "Times and Seasons," pp. 710. 579.

<sup>6</sup> Harris, p. 23. <sup>7</sup> "Times and Seasons," p. 580. <sup>8</sup> Ib. p. 581.

existence by Almighty power ; the two Jerusalems, with their inhabitants, will be caught up into heaven and made new ; they will then descend into their former places, and Christ, with his saints, will reign personally upon earth for a thousand years in paradisiacal glory<sup>9</sup>.

The Mormons profess to baptize for the dead in conformity with St. Paul's expression, "What shall they do which are baptized for the dead<sup>1</sup>." (1 Cor. xv. 29.) They assert, that the words of Scripture, which assure us that sin against the Holy Ghost shall not be forgiven in this world or the *world to come*, imply that *some sins may* be forgiven in the world to come<sup>2</sup>. Upon this principle they say that Christ "preached to the spirits in prison" (1 Pet. iii. 19.) in order to "bring out the prisoners from the prison, and them that sat in darkness from the prison house<sup>3</sup>." (Is. xlii. 7.) From this purgatory the souls of those who have not died in unpardonable sin may be delivered by means of the *everlasting* priesthood, which administers not only on earth but in heaven<sup>4</sup>. But before this deliverance can be effected, their living friends must consent to be baptized for them<sup>5</sup>. Therefore, when a Mormon believes any relative or friend to be in the

<sup>9</sup> Harris, p. 23.

<sup>1</sup> Clark, p. 316.

<sup>2</sup> "Times and Seasons," p. 759.

<sup>3</sup> Ibid. 760.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

torments of Hades, he must offer himself in baptism for that individual, after which the tormented friend is supposed to emerge from misery into perfect happiness<sup>6</sup>. For these baptisms a fee is demanded "for the Temple," and thus the deliverance of departed souls from purgatory is made to swell the revenue at the disposal of the prophet<sup>7</sup>.

They believe in four different future states; the celestial, telestial, terrestrial, and the lake of fire<sup>8</sup>. The first three are compared respectively to the glory of the sun, the stars, and the moon<sup>9</sup>. The first, or celestial kingdom, is a kingdom of perfect order, and he that will not submit to the established order of God in his Church cannot enter therein<sup>1</sup>. The second, or telestial state, is the Paradise reserved for the spirits of the just after death, and in which they remain till the resurrection<sup>2</sup>. At that period they are reunited with the body, and enter on the terrestrial state, which is introductory to the yet more glorious celestial kingdom<sup>3</sup>. There are many degrees of glory in the telestial state, differing from each other like the stars<sup>4</sup>. (1 Cor. xv. 40. 42.) The wicked, or those

<sup>6</sup> Clark, p. 216. Dr. Rosa's testimony.

<sup>7</sup> "Times and Seasons," p. 763.

<sup>8</sup> Corrill, p. 47. "Book of Covenants," p. 225.

<sup>9</sup> Ibid.    <sup>1</sup> Ibid.    <sup>2</sup> Ibid.    <sup>3</sup> Ibid.    <sup>4</sup> Ibid.

who have committed unpardonable sins, will also be raised, and will be condemned to the lowest hell, or the lake of fire and brimstone<sup>5</sup>. All, in short, will receive the degree of glory or punishment for which they are prepared, according to their works.

The Mormons partake every Sunday of a fictitious Eucharist, which is administered by an equally fictitious high-priest or elder<sup>6</sup>. Bread and wine are used by them as emblems; they have no doctrine recognizing the real presence, and they profess to administer merely *in remembrance* of the body and blood of Christ<sup>7</sup>. During the millennium they consider that our Lord will gird himself, and administer bread and wine to his people with his own hands in his Father's kingdom<sup>8</sup>.

Lest the more sagacious Mormons should detect the falsity of any of the above doctrines by an appeal to Scripture, all such appeal is effectually prevented. The Mormons are taught to believe the Bible to be the Word of God *only so far as it is translated correctly*, that is, *just as Smith, their infallible head, interprets and explains it, or supplies at his caprice the portions which he declares to be deficient*<sup>9</sup>. By this doctrine respecting Scrip-

<sup>5</sup> Corrill, p. 47. "Book of Covenants," p. 225.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> "Times and Seasons," p. 581.

<sup>9</sup> "Book of Covenants," pp. 7. 16. 111. 76. 117. 166. "Book of Mormon," 1st edition, pp. 30, 31.

ture the fetters are riveted, the last link in the chain of delusion is completed, the prison gate is barred, and the wretched captive is left at the mercy of one of the most ruthless despots that ever tyrannized over the souls and bodies of mankind.

## CHAPTER VII.

## CONTINUED INCREASE OF MORMONISM.

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Causes of the growth of this heresy—1st. It admits the Scripture—2nd. It is congenial to erratic religious character—3rd. It is adapted to wild views of religion—4th. It teaches authoritatively—5th. It possesses no strict standard of morals—6th. It is in the hands of artful leaders—Cowdery and others proceed to Missouri—Smith holds a convocation, and appoints the “Melchisedec priesthood”—He sends his elders to Missouri, and proceeds thither himself—He founds the city of “Zion,” and prophesies respecting it—He returns to Kirtland—Rapid diffusion of his religion—A new batch of elders sent forth—The Mormons begin to emigrate to Missouri—Alarm of the Missourians—Change of operations—Sacred firm established—Commencement of the Temple—Description of it—Its cost.

AFTER the systematic arrangement of the doctrines and discipline of Mormonism, the new religion increased with wonderful rapidity. It may be well to investigate briefly some of the causes which, with others already mentioned, have contributed to its success; and which will probably continue for some time to give it currency.



One cause is that it professes to admit (on the whole) the truth of the Scriptures<sup>1</sup>. Had it set up a claim for a religion wholly new, it would probably have gained comparatively few adherents<sup>2</sup>. But recognizing the Bible, and professing many doctrines which are held by other denominations, it retains sufficient semblance of Christianity to deceive the careless and superficial observer<sup>3</sup>.

Another cause is, that it contains much that is congenial to almost every shade of erratic religious character<sup>4</sup>. The lofty pretensions of the priesthood, with its high sounding titles, attract the aspiring, and the attraction is increased by the knowledge that, without previous study, or the slightest scholastic preparation, a blacksmith or a bricklayer may shine forth as a bishop or an apostle<sup>5</sup>. For the superstitious lover of the marvellous, there are miracles, ecstasies, visions, and revelations; astonishing legends respecting the early inhabitants of America, and wonderful records, describing Christ as preaching in that continent after his resurrection<sup>6</sup>. For the enthusiastic interpreter of prophecy, there are provided a millennium, a new Jerusalem on earth, an actual

<sup>1</sup> Clark, p. 218.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. Turner, p. 288.

<sup>5</sup> Ibid. Ibid. p. 36.

<sup>6</sup> Clark, p. 218.

reign of the saints, and, finally, a state of equality with the Redeemer<sup>7</sup>.

A third cause (to which I have already alluded) is its congeniality with the wild views of religion produced by the teaching of various schismatical bodies<sup>8</sup>. The people had long been accustomed to have their nerves excited by violent preaching and singing, and the effects of this excitement, exhibiting themselves in swoonings, shriekings, and other forms, had been constantly ascribed to the Holy Ghost, during the memory of the existing generation<sup>9</sup>. The powers of rational inference had thus been almost entirely broken down in the minds of enormous masses of the population, and when Joseph and his accomplices succeeded in working up their hearers (as they have often done) to the most intense excitement, it was easy to persuade them that the Spirit was abundantly poured out upon them, and that they were in the direct road to heaven<sup>1</sup>.

A fourth cause is found in the divisions and subdivisions of professed Christians<sup>2</sup>. Smith himself attributes his peculiar course to the influence of this cause, having, as we have seen, very early declared his belief, that "if God had a Church it

<sup>7</sup> Turner, p. 288.

<sup>8</sup> Ibid. p. 280.

<sup>9</sup> Ibid.

<sup>1</sup> Ibid. p. 283.

<sup>2</sup> Ibid. p. 284.

would not be split into factions<sup>3</sup>." This may possibly be a true story; but undoubtedly the same cause has contributed immensely to the growth of Joseph's heresy<sup>4</sup>. By the utter want of even apparent unity in the "religious world" of America, the natural powers of the mind are too often confounded by a dense fog of commingled truths and sophisms, in which there is neither darkness nor light<sup>5</sup>. An eager desire is thus produced, that light from some source should dispel the gloom and reduce to order the chaos that reigns both *without* and *within*<sup>6</sup>. The mind yearns after Catholicity; but the true Church is seldom presented in its fulness and with its proper claims, appearing like a small sect among larger sects, and with its features veiled by a cloud of prejudice and misapprehension<sup>7</sup>. Under these circumstances, if Smith, or any other new prophet, assumes the place of the Church, and professes to teach on divine authority, many will believe him because they prefer belief to doubt<sup>8</sup>. Of this principle Mormonism has availed itself, by engendering distrust in all other denominations, and by holding itself up as the only sanctuary to which men may flee for the solution of their doubts, and in which they may cherish that

<sup>3</sup> See Chap. v.

<sup>4</sup> Turner, p. 284.

<sup>5</sup> Ibid. p. 285.

<sup>6</sup> Ibid.

<sup>7</sup> See "America and the American Church."

<sup>8</sup> Turner, p. 285.

hope of universal union so instinctively dear to the human soul<sup>9</sup>.

A fifth cause is, that no very strict standard of Christian morals and discipline is connected with Mormonism. Multitudes in other denominations have been accustomed to measure the influence of the Holy Spirit on their minds, not by the degree of fidelity with which they are enabled to discharge their duties, but by the amount of pleasurable feelings which they are enabled to excite in themselves<sup>1</sup>. Hence morals and religion are practically put asunder, and the strange spectacle is seen, of persons notoriously vicious making the highest pretensions to religious character. Among this class of people Mormonism has obtained splendid triumphs from the very beginning of its career, and many devout "Saints" are to be found who, like Martin Harris, can be domestic tyrants, or who, like the *infallible* Smith, can be drunkards, liars, swearers, and, in short, all that is loose in principle and abandoned in practice. Thus Mormonism opens an asylum for all the refuse of other persuasions, for all who have been excommunicated, or censured, or annoyed, or despised, or endangered<sup>2</sup>. The gross perceive charms in a sensual paradise which they can see in no other, and gladly listen to

<sup>9</sup> Turner, p. 285.

<sup>1</sup> Ibid. p. 280.

<sup>2</sup> Ibid. p. 36.

the announcement, that a visit to the prophet, or a journey on a mission, will relieve them at once of their sins and of their infamy<sup>3</sup>.

A sixth cause may be found in the artful policy of the Mormon leaders<sup>4</sup>. For example ; at least one-tenth of their converts are commissioned by them as apostles, teachers, elders, high-priests, bishops, or deacons<sup>5</sup>. They usually select for distant missions their most sincere men, who have been recently proselyted from other denominations, and who know little respecting the worst peculiarities of Mormonism<sup>5</sup>. These men preach the doctrine they held in their former persuasion, slightly modified by the Mormon ideas of literal interpretation, prophecy, and miracles, and call it Mormonism<sup>6</sup>. Two objects are thus accomplished at once. These devout men are sent forth to operate upon those sects which they have left, and from which in reality they differ but little. At the same time they are kept away from head quarters, where they would be in danger of learning too much of Mormonism, and consequently of apostatizing from the faith<sup>7</sup>.

From these various causes, combined with others which might be enumerated, Mormonism derived its

<sup>3</sup> Turner, p. 297.

<sup>4</sup> Ibid. p. 298.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

elements of strength and extension. Thousands were accordingly soon drawn into the spiritual whirlpool, and carried with velocity to the grand centre of the new faith at Kirtland<sup>8</sup>. Among the weak, the ambitious, the fanatical, the sceptical, the immoral, and the credulous, it frequently happened that worthy and conscientious persons were swept into the vortex, and whirled along till they either lost whatever piety they possessed, or until they opened their eyes to their danger, and saved themselves from ruin by a timely though difficult retreat<sup>9</sup>. But we must now resume the thread of our history.

Cowdery and those connected with his mission, having made the converts before-mentioned at Kirtland, in the autumn of 1830, proceeded on still farther to the west, with the professed object of converting the Indians<sup>1</sup>. On their way they tried their skill on several scattered tribes; but the red men, less credulous than the whites, merely laughed at them, and refused to become proselytes<sup>2</sup>. In the meantime the deluded Mormons at Kirtland had numerous visions, in which they saw these missionaries preaching to the savages with mighty power, and baptizing whole tribes<sup>3</sup>. They finally arrived at the western line of the state of Mis-

<sup>8</sup> Turner, p. 37.

<sup>9</sup> Ibid.

\* <sup>1</sup> Clark, p. 323. Corrill, p. 16.

<sup>2</sup> Clark, p. 324.

<sup>3</sup> Ib.



souri, perhaps eight hundred miles from Kirtland, late in the year 1830, with the intention of proceeding into the Indian country west of the United States<sup>4</sup>. Here, however, they were stopped by the agents of the general government, under an Act of Congress, which prohibits white people from trading or settling among the Indians<sup>5</sup>. They then took up their winter quarters in the village of "Independence," about twelve miles within the western limit of the United States, where they obtained employment as labourers or artizans during the winter<sup>6</sup>. In the following spring, one of them returned to Kirtland with a flattering account of the country in the neighbourhood of Independence<sup>7</sup>. Soon afterwards a "revelation" was declared to have been received by the prophet, requiring him to call the elders together, that they might receive an "endowment"<sup>8</sup>. Accordingly, about the 1st of June, 1831, by the command of Joseph, the Mormons assembled in Kirtland, for the purpose of a great meeting, at which it was declared, that wonderful events were to take place<sup>9</sup>. All the elders, about fifty in number, were present; and many new attempts were made by Smith to perform miracles, and otherwise to deceive his followers<sup>1</sup>.

<sup>4</sup> Clark, p. 324.<sup>5</sup> Ib.<sup>6</sup> Ib.<sup>7</sup> Ib.<sup>8</sup> Ib. Corrill, p. 18. Turner, p. 34.<sup>9</sup> Clark, p. 324. Turner, p. 34.<sup>1</sup> Clark, p. 325. •



In spite of what Smith had previously declared respecting the operations of Satan, the spirit of fanaticism burst out with increased violence on this occasion<sup>2</sup>. It threw one of the elders from his seat upon the floor; it paralysed another, so that he could neither move nor speak<sup>3</sup>. Other very extraordinary events occurred; but at length, by a "mighty exertion," it was declared that all originated in an evil source; the infernal spirits were duly *exorcised*, and all was quiet<sup>4</sup>. At last it was discovered, that the endowment was to consist in the formal introduction of the "Melchisedec priesthood" already described, to which several of the elders were "ordained<sup>5</sup>." Some doubting now took place among Smith's *clergy*, and they very freely expressed their disappointment in being *merely* made "priests of the order of Melchisedec," after all their preparations for a *great* endowment<sup>6</sup>. In a few days, however, the prophet devised a way of settling the difficulty, and of preventing the threatened danger of apostasy<sup>7</sup>. A commandment was published, requiring the elders to go to Missouri two and two, by different routes, and to preach as they went<sup>8</sup>. Only a fortnight was

<sup>2</sup> Ib. Corroll, p. 18. Turner, p. 34.

<sup>3</sup> Ib.

<sup>4</sup> Ib. <sup>5</sup> Corroll, p. 18.

<sup>6</sup> Ib. Turner, p. 34.

<sup>7</sup> Corroll, p. 18. Turner, p. 35.

<sup>8</sup> Corroll, p. 18. Clark, p. 325. Turner, p. 35.

allowed them to make preparations for their long journey, and most of them left what business they had to be closed by others<sup>9</sup>. Some left large families, with their crops upon the ground, and set out for a distant land, from which they never returned<sup>1</sup>. At the appointed time the elders were in motion, proceeding by various roads to the country denominated "the promised land<sup>2</sup>." Smith, Rigdon, and six or eight others, soon followed them, and all arrived in due time at Jackson county, in Missouri, in which county Independence is situated<sup>3</sup>. Here they found Oliver Cowdery, with his companions, and the prophet at once proceeded to purchase a portion of land<sup>4</sup>. Upon this spot he directed Rigdon and Cowdery to perform the ceremony of laying the corner-stone of the city of Zion<sup>5</sup>. Here he also pointed out the site for a temple, and professed to receive sundry revelations touching the future glory of the city<sup>6</sup>. He prophesied, that in a few years it would exceed in splendour every thing known in ancient times<sup>7</sup>. Its streets were to be paved with gold, and all who should escape the general destruction, shortly to take place, would assemble there with all their

<sup>9</sup> Clark, p. 325.      <sup>1</sup> Ib.      <sup>2</sup> Corrill, p. 18. Harris, p. 28.

<sup>3</sup> Ib. Clark, p. 325. Turner, p. 35. Harris, p. 28.

<sup>4</sup> Clark, p. 325.      <sup>5</sup> Ib. Corrill, p. 18. Harris, p. 28.

Turner, p. 35.      <sup>6</sup> Ib.      <sup>7</sup> Clark, p. 325.

wealth<sup>8</sup>. The ten lost tribes of Israel had been discovered in their retreat in the vicinity of the North Pole, where having been secluded for ages by immense barriers of ice, they had become exceedingly rich<sup>9</sup>. In a few years the ice would be melted away, when those tribes, with St. John, and some of the Nephites described in the Book of Mormon, would appear in the new city, loaded with immense quantities of gold and silver<sup>1</sup>. "Revelations" were also received, commanding some of the elders to return to Kirtland, some to take charge of Zion, and some to commence preaching in Jackson county, and its vicinity<sup>2</sup>. Dissatisfaction was expressed by a few in reference to the bad situation of the city, and the generally disagreeable appearance of the country<sup>3</sup>. On the whole, however, Smith's first purposes were fully answered, for the doubts of the elders had been effectually removed, and their enthusiasm had not in any respect abated<sup>4</sup>. After a stay in Zion of about a fortnight, Smith, Rigdon, and Cowdery, with some of the elders, returned to Kirtland<sup>5</sup>.

At this place they found their work advancing with most satisfactory rapidity. Nearly all their male converts, however ignorant or worthless, were

<sup>8</sup> Clark, p. 326.<sup>9</sup> Ib.<sup>1</sup> Ib.<sup>2</sup> Ib.<sup>3</sup> Ib.<sup>4</sup> Turner, p. 35.<sup>5</sup> Corrill, p. 18. Turner, p. 35. Clark, p. 326.

forthwith transformed into elders; and their emissaries were soon roaming two and two through all parts of the land, for the propagation of their tenets<sup>6</sup>. The number of these travelling priests and elders is not known; but the names of those licensed by the prophet during a single quarter, about this period, are given by a Mormon publication, to the amount of two hundred and fifty<sup>7</sup>.

Soon afterwards a special command was given by the prophet to seventeen neighbouring families, to depart immediately to "the promised land<sup>8</sup>." They obeyed his orders, and emigrated forthwith, leaving their ripening crops on the ground<sup>9</sup>. Like most of the poorer emigrants to Zion, they became "squatters;" that is, they settled upon and cultivated portions of the public land, with the prospect of ultimately purchasing them<sup>1</sup>. A general order was also given to all proselytes, to sell their lands and other property, and to repair to Missouri; but "not in haste nor by flight<sup>2</sup>." Accordingly, many went during the year 1831, making sacrifices of property in proportion to their faith, and their anxiety to be upon what they fondly imagined their "eternal inheritance<sup>3</sup>."

In the meantime the elders, travelling in couples,

<sup>6</sup> Turner, p. 35.

<sup>7</sup> Ib.

<sup>8</sup> Clark, p. 326.

<sup>9</sup> Ib.

<sup>1</sup> "Account of the Persecution of the Latter-day Saints," p. 5.

<sup>2</sup> Clark, p. 326.

<sup>3</sup> Ib.

met with a degree of success at once ridiculous and deplorable<sup>4</sup>. In less than three years after the accession of Rigdon and his congregation, Mormon societies were established in Canada, Missouri, Illinois, Ohio, Virginia, New York, Vermont, New Hampshire, Massachusetts, and, indeed, in nearly all of the northern and middle, and in some of the southern states<sup>5</sup>. The elders, in their printed reports, speak of baptizing thirty, fifty, and sometimes even a hundred and fifty persons at a single station<sup>6</sup>. Before the end of the year many new converts had been gathered at Kirtland and in Zion, and "consecrated" property, amounting to ten or fifteen thousand dollars, had been collected in a stock, considered common, but actually under the control of Smith and Rigdon<sup>7</sup>. Small sums of money were now sent to the person in Zion denominated "bishop," an officer who possessed supreme command in pecuniary affairs, and as fast as lands were purchased with it, and preparations made for emigrants, the bishop gave information, in order that the saints might be gathered in<sup>8</sup>. But this regulation was not sufficiently attended to, for the mania of emigration to Zion had generally seized upon the poorer portion of the Mormons, and had spared those who were in easy circum-

<sup>4</sup> Turner, p. 38.

<sup>5</sup> Ib. "Times and Seasons," p. 708.

<sup>6</sup> Ib.

<sup>7</sup> Clark, p. 327.

<sup>8</sup> Corrill, p. 18.

stances<sup>9</sup>. Like locusts, the pauper heretics came swarming to Jackson county, until they appeared likely to outnumber the older settlers<sup>1</sup>. To these Missourians, the new religion was naturally an abomination, for they clearly saw, that if Mormonism should gain a majority, it would, on republican principles, rule the country, and they would find themselves under the hated government of the despot Joseph<sup>2</sup>. Accordingly, they became more and more dissatisfied, and offered to sell their possessions to the Mormons, and remove from their neighbourhood<sup>3</sup>. The Mormons, however, although desiring to make the purchase, were unable to pay the price, the consecrated funds not being supplied, and thus originated those disturbances which terminated, as we shall hereafter see, in their expulsion from the country<sup>4</sup>.

The following year (1832) commenced with a change of operations in Kirtland<sup>5</sup>. The prophet and his head men began to look with less ardour on their Missouri scheme<sup>6</sup>. From the accounts which reached them respecting the disposition of the Missourians, they feared that in Zion their authority would be at least questioned, and probably resisted<sup>7</sup>. They were also unwilling to un-

<sup>9</sup> Corrill, p. 18. Turner, p. 44. <sup>1</sup> Turner, p. 44. Corrill, p. 19.

<sup>2</sup> Ib. Harris, p. 34.

<sup>3</sup> Turner, p. 45.

<sup>4</sup> Ib.

<sup>5</sup> Clark, p. 327.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.



dergo the hardships of a new country, hardships which they expected to be increased by the Indian hostilities then commencing under the renowned "Black Hawk" against the western settlers<sup>8</sup>. They therefore continued to make Kirtland the centre of their operations, and to send forth as elders or high-priests nearly every male Mormon who could walk<sup>9</sup>.

In the month of April, a firm was established by "revelation," consisting of the principal Mormons, both in Kirtland and Zion, and ostensibly for the peculiar benefit of the sect<sup>1</sup>. By previous "revelation," in 1831, *all* the property of the people had been boldly claimed as consecrated to the Lord; but this law had never been enforced, because the people, with all their faith, could not tolerate it<sup>2</sup>. The "revelation" was afterwards wisely revised, so as to read "*of* thy property" instead of "*all* thy property<sup>3</sup>." The authorities in the new firm (of whom our prophet was not the least) took the formal control of all this consecrated property, superseding the "Bishop," to whom originally the temporalities had been nominally entrusted<sup>4</sup>. They were bound together by an oath to manage the affairs of the poor, and all

<sup>8</sup> Clark, p. 327.  
<sup>9</sup> Ibid. § 20.

<sup>1</sup> Turner, p. 39. "Book of Covenants," p. 219, § 20.

<sup>2</sup> "Book of Covenants," p. 93. Harris, p. 30.

<sup>3</sup> Turner, p. 39.

<sup>4</sup> Ib. p. 40. Corrill, p. 21. Harris, p. 30.



things pertaining to the bishopric, both in Zion and in Shinahar <sup>5</sup> (the new name of Kirtland). The money in their hands was, notwithstanding, employed by them for other purposes <sup>6</sup>. They proceeded to purchase lands around Kirtland, which they afterwards divided into lots, by "revelation," (as they said) and sold to their proselytes at high prices <sup>7</sup>. While they were thus busily engaged in speculation, the prophet, with Rigdon's help, occupied most of his leisure time in altering the Old and New Testaments, in the attempt to make the Scriptures speak the language of his heresy <sup>8</sup>. During these operations, the year 1832 came to a close; Mormonism continuing to increase, and new converts flocking from every quarter <sup>9</sup>.

At the commencement of 1833, the discarded gift of tongues again appeared at head-quarters, and from thence extended to all the Mormon congregations <sup>1</sup>. The frequent failures which had occurred in healing, discerning spirits, and casting out devils, rendered some such expedient necessary, in order to sustain the spirits of the faithful, and increase the number of converts <sup>2</sup>. The gift commenced at this time with a fanatic named Gifford,

<sup>5</sup> Harris, p. 30.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid. "Book of Covenants," p. 234.

<sup>8</sup> Clark, p. 328.

<sup>9</sup> Corrill, p. 21.

<sup>1</sup> Clark, p. 328. Turner, p. 38.

<sup>2</sup> Clark, p. 328. Turner, p. 38.

from New York, and was at first pronounced by Smith, the work of the devil, as before<sup>3</sup>. On further consideration, he was induced to retract this declaration, and soon all tongues were in motion with all imaginable zeal<sup>4</sup>. The scheme proved eminently successful, and Mormonism received a new impulse<sup>5</sup>. A simple rule was laid down for the acquisition of the gift, which was declared to be so perfect, that those who followed it could not err<sup>6</sup>. It was as follows: "Rise upon your feet and look and lean on Christ; speak, or make some sound; continue to make sounds of some kind, and the Lord will make a correct tongue or language of it<sup>7</sup>." The interpreter was taught to proceed in the same way; he was to utter whatever should come first into his mind, and the power of faith would enable him and his hearers to believe it a correct version of the unintelligible sounds which had preceded it<sup>8</sup>.

About the same time, the new firm commenced the important work of building "the Temple of the Lord" in Kirtland, which was ultimately completed in 1835, and secured by deed to the prophet and his successors<sup>9</sup>. This singular edifice was eighty feet long by sixty in width, and fifty-seven

<sup>3</sup> Turner, p. 39.

<sup>4</sup> Ibid.

<sup>5</sup> Clark, p. 328.

<sup>6</sup> Ibid. p. 329. Turner, p. 39.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Turner, p. 40. Corrill, p. 21. "Book of Covenants," p. 213.

feet high<sup>1</sup>. It was divided into two stories, each twenty-two feet high and with arched ceilings. After allowing sufficient room for the entrance and the stairs, and for the thickness of the wall, two apartments remained, each sixty-five feet in length and fifty-five in breadth. In each of these rooms were built eight pulpits, four at each end, rising behind and above each other, and designed for different grades of the "ministry," according to their rank in office. Every pulpit was made to accommodate three persons, and to the front of each lower pulpit was attached a table leaf, which could be raised at pleasure "for the convenience of administering the sacrament." The upper story was appropriated to education, and was supplied with tables, while in the roof five rooms were fitted up for schools, and for the meeting of committees or "quorums." The lower room was dedicated solely to the purposes of religious worship. The four pulpits at one end, accommodating twelve persons, were appropriated to the "Melchisedec," or high-priesthood, and those at the opposite end to the "Aaronic," or lesser priesthood. The highest of the first four pulpits was occupied by the puissant and mysterious first presidency, (namely, Smith

<sup>1</sup> Corrill, p. 21, from whence the following account of the temple is derived. Corrill superintended the construction of the building.

and his two colleagues), the next in height by the president of the high-priests and his two counsellors ; the third by three high-priests, and the lowest by the president of the elders and his two counsellors. The highest of the opposite pulpits was occupied by the "Bishop of Kirtland" and two counsellors, the next by the president of the priests and two counsellors, the third by the president of the teachers and two counsellors, and the last by the president of the deacons and two counsellors. Each pulpit had curtains in front hanging from the ceiling, which, when let down, were capable of concealing the occupants entirely. The body of the room was filled up with open seats, so contrived that by a slight alteration the congregation could face either way, according as the high-priesthood officiated at one end, or the lesser priesthood at the opposite extremity. In this curious apartment a most exciting and fanatical kind of worship was performed, not unlike that of the Methodists and Baptists in its general features. Extempore prayer and preaching are altogether in vogue with the Mormons, to the exclusion of every thing liturgical<sup>2</sup>.

The cost of the temple was declared to be about 40,000 dollars, or nearly *nine thousand pounds sterling*<sup>3</sup>. A committee was appointed by the "first

<sup>2</sup> See "City of the Mormons."

<sup>3</sup> Turner, p. 40. Corrill, p. 21.

presidency" to collect the required amount, by travelling through the Mormon congregations, and demanding contributions in every direction<sup>4</sup>. The people freely "consecrated" their property to this purpose; but, notwithstanding their liberality, the building committee found themselves in debt for the edifice to the amount of nearly 15,000 dollars, or more than three thousand pounds<sup>5</sup>. Nor was this deficiency surprising, since Smith and Rigdon, two members of this very committee, were at the same time engaged in building houses for themselves, having openly declared that they had now suffered enough, and that the Lord had revealed his will that they should become wealthy. Thus the temple advanced amid prospects of great pecuniary embarrassment, and it will be hereafter seen, that the debts now contracted became ultimately the ruin of the Mormon "Stake" at Kirtland.

<sup>4</sup> Corrill, p. 21.

<sup>5</sup> Ibid. Clark, p. 332.

## CHAPTER VIII.

SMITH BECOMES BANKRUPT IN AMERICA, BUT  
INTRODUCES HIS RELIGION INTO ENGLAND.

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The Mormons assume the name of Latter-day Saints—Warlike expedition in aid of their persecuted brethren in Missouri—Smith and Rigdon form a mercantile house and run in debt—The elders are conducted to learning by a royal road—A grand endowment takes place—Blessings and cursings are poured forth—Smith establishes a bank—The prophet's two hundred boxes of *specie*—The bank breaks—Harris and others apostatize, and the Prophet runs away—Mormonism is introduced into England—Methods of persuasion adopted by its missionaries—Statistics of English Mormonism—Craft of its teachers

ON the 4th of May, 1834, it was determined in a solemn assembly, that the believers in the new revelation, should no longer be called "Mormons," but the "Church of Jesus Christ of Latter-day Saints<sup>1</sup>." Soon afterwards the prophet and two hundred and fifty of his followers proceeded on a warlike expedition to Missouri, as will be more fully detailed hereafter. Having spent a few weeks

<sup>1</sup> Turner, p. 47.



among his western disciples, Smith returned to Kirtland in the latter part of the summer<sup>2</sup>. The building of the temple advanced with great rapidity during this year, and before the commencement of winter, the walls were erected and roofed in<sup>3</sup>. Soon afterwards, the principal elders in Zion left Missouri, and came to Kirtland, where many of them spent the summer of 1835; while others travelled and preached in the eastern and southern states<sup>4</sup>. About the same time, the firm was divided by "revelation," so that the members residing in Kirtland constituted one company, and those in Zion another<sup>5</sup>. In the same "revelation," they are commanded to divide the consecrated property between the individuals of the firm, each being required to manage the share committed to him as a steward<sup>6</sup>. In 1835, Smith, Rigdon, and some others, formed a mercantile house in their capacity of stewards, and purchased goods on credit to the amount of thirty thousand dollars, having found merchants in the West, who were sufficiently credulous to trust them<sup>7</sup>. In the autumn they established other houses of business, and purchased goods on credit in New York and Philadelphia, to the amount of sixty or seventy thousand dollars,

<sup>2</sup> Turner, p. 48.

<sup>3</sup> Corrill, p. 21.

<sup>4</sup> Ibid.

<sup>5</sup> Harris, p. 30. "Book of Covenants," p. 240.

<sup>6</sup> Ib.

<sup>7</sup> Harris, p. 31. Turner, p. 42. Clark, p. 333.



expecting by this speculation to raise enough money to relieve them from their existing embarrassments<sup>8</sup>. Apparently forgetting that pay-day must eventually arrive, the swindling heresiarchs, intoxicated with pride in the possession of such a quantity of valuable property, declared that they were on the road to wealth, and that they were about “to suck the milk of the Gentiles<sup>9</sup>.” That their calculations were altogether ill-founded will plainly appear in the sequel.

Late in the autumn of 1835, while these speculations were going forward, three or four hundred of the travelling elders assembled in Kirtland, according to a “revelation” which commanded them to prepare for a solemn assembly<sup>1</sup>. A new and unaccountable scheme had entered the fertile brain of our ingenious prophet, and he determined that all these elders should at this opportunity be rendered learned men forthwith<sup>2</sup>. He issued a “revelation” commanding them to seek learning, to study the best books, and to get a knowledge of countries, kingdoms, and languages<sup>3</sup>. An extravagant thirst for scholarship was at once produced in the minds of the reverend elders, and schools of grammar, geography, and languages were established at

<sup>8</sup> Harris, p. 31. Turner, p. 42. Clark, p. 333.

<sup>9</sup> Clark, p. 332.

<sup>1</sup>. Turner, pp. 40, 41.

<sup>2</sup> Ib. Corrill, p. 22.

<sup>3</sup> Ib.

Kirtland for their especial service<sup>4</sup>. The “inspired” method of acquiring unknown tongues was in this instance abandoned by them, and Mr. Seixas, a Jew, was engaged by Joseph to conduct them by a royal road to the knowledge of Hebrew<sup>5</sup>. Doubtless, that celebrated teacher made a fair speculation in the sale of grammars, lexicons, and Hebrew Bibles; but it does not appear that his instructions were of any permanent benefit to his enthusiastic pupils, although they flattered themselves, that “in a short time they had gained much insight into the sacred language<sup>6</sup>.” At length the period for the great assembly arrived. The hypocritical prophet previously exhorted the elders to solemnize their minds by casting away all evil, in thought, word, and deed; and assured them, that, without due preparation, they could not expect a blessing, for that the Holy Ghost would not dwell in unholy temples<sup>7</sup>. The “house of the Lord” being now sufficiently complete, the two priesthoods appeared in their proper places, and the building was solemnly dedicated<sup>8</sup>. The assembly met within its gates; great numbers of people from a distance, as well as from the neighbourhood, having convened for the occasion<sup>9</sup>. They spent the day in fasting

<sup>4</sup> Turner, pp. 40, 41. Corrill, p. 22.

<sup>5</sup> Turner, p. 40.

<sup>6</sup> Corrill, p. 23.

<sup>7</sup> Ib.

<sup>8</sup> Ib.

<sup>9</sup> Harris, p. 31. Corrill, p. 23. Turner, p. 41.

and prayer, in washing their bodies with pure water, and in perfuming them with *eau de Cologne*<sup>1</sup>. They also washed each other's feet, and anointed each other with "holy oil," pronouncing mutual benedictions in the name of the Lord<sup>2</sup>. These ceremonies commenced with the prophet and his two colleagues<sup>3</sup>. In the evening they all met to receive the long expected "endowment"<sup>4</sup>. They first broke their fast by partaking of what they called "the Lord's Supper," in which they ate a little light wheaten bread, and drank freely of pure wine, which the prophet declared would not hurt them, since it had been "consecrated to the Lord"<sup>5</sup>. A marvellous spirit of prophecy soon ensued, which vented itself mainly in blessings on their friends, and curses on their enemies, in which latter class their Missourian opponents, and all "sectarian" preachers received their full share<sup>6</sup>. After spending the night in alternate blessings and cursings, the meeting separated<sup>7</sup>. An eye-witness declares, that "if he should be so unhappy as to go to the regions of despair, he never expects to hear language more awful or more becoming the infernal pit," than what he heard on that horrible night<sup>8</sup>. Nor did the "consecrated wine" (or rather the *cup*

<sup>1</sup> Harris, p. 31.    Corrill, p. 23.    Turner, p. 41.    <sup>2</sup> Ib.

<sup>3</sup> Corrill, p. 23.    <sup>4</sup> Turner, p. 41.    Harris, p. 31.

<sup>5</sup> Harris, p. 32.    <sup>6</sup> Ib.    <sup>7</sup> Ib.    <sup>8</sup> Ib.

*of devils*) exhale its inspiration on that occasion<sup>9</sup>. For several days, and even for weeks, the elders went from house to house prophesying, blessing, and cursing, as the occasion required, until it was supposed, that the last days had truly come, and that the Spirit of the Lord was poured out upon all flesh<sup>1</sup>. In sending them forth again, Smith told his elders that, as they were now endowed with power to build up the kingdom, they must call upon God, and follow the direction of his Spirit<sup>2</sup>. He advised them to avoid inveighing against other denominations of Christians, and to be content with preaching the Gospel in its native simplicity and power<sup>3</sup>.

At length pay-day arrived, and Messrs. Smith, Rigdon, and Co. were unable to discharge the debt of a hundred thousand dollars, (22,000*l.*), due to the eastern and western merchants<sup>4</sup>. To meet the exigency, they at first attempted to borrow money of the banks; but failing in this object, they determined on having a bank of their own, and on employing its notes in payment<sup>5</sup>. They commenced it in 1837, *without a charter*, which was properly refused by the legislature of Ohio<sup>6</sup>. The institution was called the

<sup>9</sup> Turner, p. 41.

<sup>2</sup> Corrill, p. 26.

<sup>5</sup> Clark, p. 333.

<sup>1</sup> Corrill, p. 23. Turner, p. 41.

<sup>3</sup> *Ib.* <sup>4</sup> Turner, p. 42.

<sup>6</sup> Corrill, p. 27.

“Safety Society Bank,”<sup>7</sup> and was formed in the following manner<sup>7</sup>. Subscribers for stock were allowed to pay the amount of their subscriptions in town lots at five or six times their real value; others paid in personal property at a high valuation, and a few paid in cash<sup>8</sup>. Early in January their paper was issued from the new bank in great quantities<sup>9</sup>. Their principal creditors wisely refused to take it; but, as it was current in the vicinity, Smith paid off with it the debts which the company had contracted in Kirtland<sup>1</sup>. As the credit of the bank soon became very suspicious, the holders of its notes came in great anxiety to learn the amount of precious metals in the vaults<sup>2</sup>. Smith foreseeing this event, had filled one box with dollars, and about two hundred boxes with lead, shot, and old iron<sup>3</sup>. Accordingly, when the anxious holders arrived, he very coolly and candidly took them into the vault, pointed out the two hundred boxes marked “one thousand dollars” each, and opening one, externally similar, exhibited the silver which it contained<sup>4</sup>. He allowed them to feel the weight of the others, and they departed fully convinced that the Bank was worth two hun-

<sup>7</sup> Turner, p. 42. Clark, p. 333.

<sup>8</sup> Harris, p. 31.

<sup>9</sup> Clark, p. 333.

<sup>1</sup> Harris, p. 31.

<sup>2</sup> Clark, p. 334. (Testimony of Cyrus Smalling of Kirtland.)

<sup>3</sup> *Ib.*

<sup>4</sup> *Ib.*

dred thousand dollars<sup>5</sup>. This expedient, worthy of the discoverer of the Golden Bible, answered its purpose for a time, and the elders were sent throughout Ohio, to pass off the paper, and to exchange it for other notes, wherewith to pay their creditors<sup>6</sup>. One of these elders, Brigham Young, took forty thousand dollars; another was entrusted with twenty thousand; and as they all evinced great zeal in their undertaking, the notes were soon worth less than an eighth part of their nominal value<sup>7</sup>. A very few thousand dollars of this money were redeemed, and after some months the "Safety Bank" exploded, and Smith and his brethren, having swindled the community to a prodigious extent, were themselves involved in inextricable difficulties<sup>8</sup>. In consequence of this explosion, mutual recriminations arose among the "Saints," and Smith, Rigdon, and Co. were accused of incapacity, selfishness, cupidity, and tyranny<sup>9</sup>. The rebellious Mormons were now denominated "Dissenters," and were assimilated by the prophet to Korah, Dathan, and Abiram<sup>1</sup>. Smith, on the other hand, charged the "Dissenters" with cheating, stealing, lying, counterfeiting money, and, above all, with

<sup>5</sup> Clark, p. 334. (Testimony of Cyrus Smalling of Kirtland.)

<sup>6</sup> Harris, p. 31. Clark, p. 334.

<sup>7</sup> Ib.

<sup>8</sup> Harris, p. 31. Clark, p. 335.

<sup>9</sup> Corrill, p. 27.

<sup>1</sup> Turner, p. 43. Corrill, p. 27.



*want of faith*<sup>2</sup>. Martin Harris, once Joseph's scribe, a chosen witness to the Book of Mormon, for which he had sacrificed his farm, now apostatized from the faith, threatened to expose the prophet, and returning to Palmyra, declared that Smith had become "a complete wretch"<sup>3</sup>. Others followed his example, secessions continued to multiply, and reasonable people indulged a hope that Mormonism was approaching its dissolution<sup>4</sup>. Many, who continued faithful, became tired of the strife, and proceeded to New England, New York, Great Britain, and other remote regions, preaching that religion abroad which had been so effectually disgraced at home<sup>5</sup>. Smith himself, beset with difficulties, both without and within, saw no refuge but in speedy flight<sup>6</sup>. He accordingly suddenly decamped in the night, attended by his bankrupt company, and closely pursued by the officers of the law<sup>7</sup>. The chase was fruitless, for our prophet had a train of desperate and determined followers, and crossing the boundary of the state, the whole party was soon beyond all fear of apprehension<sup>8</sup>. They had succeeded in carrying off the most valuable of their effects, while their almost

<sup>2</sup> Turner, p. 43. Corroll, p. 27.

<sup>3</sup> Clark, p. 349.

<sup>4</sup> Corroll, p. 27.

<sup>5</sup> Ib.

<sup>6</sup> Ib. Harris, p. 31. Turner, p. 43.

<sup>7</sup> Clark, p. 336.

<sup>8</sup> Ib.



unprecedented roguery had reduced numerous respectable families to misery and ruin<sup>9</sup>.

While Smith and his accomplices were thus escaping from justice, their religion, matured in America under the influence of favourable circumstances, was enabled to gain a foothold in a country from which they afterwards derived immense accessions of converts and of cash. Fielding and Kimball, two of the elders, reached England in the year 1837, and landing at Liverpool, proceeded to Preston in Lancashire, where, strange to relate<sup>1</sup>, they easily obtained a license at the Quarter Sessions<sup>2</sup>. They found that, among certain classes of the people, credulity, ignorance, and the influence of numerous sectarian bodies, had prepared the way for them almost as effectually as in the wildest parts of North America. At the same time, they had the advantage of appearing in a foreign country, where they could tell their story as they pleased,—the true history of their sect and the iniquities of their prophet being altogether un-

<sup>9</sup> Clark, p. 336.

<sup>1</sup> It will be recollected that lawfully ordained clergymen of the American Church cannot legally officiate *on any occasion* in Scotland or in the Colonies; and in England and Ireland, only by a special license, which extends to merely two Sundays. The penalty attached to transgression is £50.

<sup>2</sup> For many of the following facts respecting English Mormonism, the Author is indebted to the kindness of the Rev. Thomas Dent, of Billington, near Whalley, Lancashire.

known. Another advantage was added, in the prevailing distress of the manufacturing districts, which had rendered emigration desirable; and many imagined that in a pilgrimage to Mount Zion in Missouri they had discovered the way to competence and comfort, no less surely than to true religion. The Mormon missionaries proclaimed to the astonished natives with the utmost confidence and fluency, that a new revelation was absolutely necessary, because men had transgressed the laws, changed the ordinances, corrupted the Gospel, and lost the priesthood<sup>3</sup>. They represented that the Bible was deficient and incomplete in many particulars, and that at least seven of its books had been entirely lost, viz. the Books of Gad, Jasher, Nathan and Shemaiah, the Acts of Solomon, the Book of the Prophecy of Ahijah, and the Book of Visions of Iddo the Seer. Immersion for the remission of sins was declared by them to be the only true regeneration; and infant baptism was asserted to be sinful in the sight of God. As for the established Bishops and Clergy of England, they denounced them as lovers of money, idle, and gluttonous, rolling in wealth and luxury; while the people were under the severest yoke of tyranny and spiritual despotism<sup>4</sup>. The dissenting preachers of

<sup>3</sup> "Times and Seasons," p. 693.

<sup>4</sup> *Ib.* p. 647.

all denominations were represented by them as leagued in one common cause with the established Clergy, in order to oppress and enslave the nation<sup>5</sup>. They declared that the holy prophet Joseph had been raised up in America, to deliver the English and all other nations from their state of darkness and of bondage, and that his books were the very revelations which had long been necessary, and which the Almighty had designed as the means of guiding mankind to heaven<sup>6</sup>.

In the simplicity of their minds, the poor artisans and labourers who heard these elders were too generally willing to credit them. They could not conceive that any set of men would come forward with such strange opinions, and preach them in so commanding and dictatorial a style, if truth were not the foundation of their assertions. They seldom thought of seeking for proof (a process to which, in fact, few of them had been accustomed), nor did it ever enter their minds that common prudence would require them to ask for the credentials of these new religionists. They were put in possession of no well-authenticated fact; they were the eye-witnesses of no miracle; and yet they believed with the most child-like and unhesitating faith.

<sup>5</sup> "Times and Seasons," p. 647.

<sup>6</sup> *Ib.* p. 648.

In Preston and its vicinity, Fielding and Kimball made nearly five hundred converts during 1837. In the following year, they extended their operations to various villages on each side of the Ribble. At Ribchester (the famous Roman station of Ribcunium), they established a flourishing "church;" and the same result followed in Clitheroe and other towns and villages in Lancashire. Several itinerant Methodist and Baptist preachers were induced to join them; and the news reaching America that the English were ready to believe, the famous Parley P. Pratt, the notorious Brigham Young, and other missionaries, soon arrived from Missouri and from Ohio. All of these teachers lived on the industry of their dupes, by whom they were supplied with food, clothing, lodging, and money, as their necessities required. The converts were also expected to contribute "of their property," in order to replenish the "consecrated" treasury in the hands of Smith and Rigdon. The missionaries in England presented regular reports to the prophet in America; and it is from these statements, taken in connexion with testimony from respectable sources, that we are enabled to trace the rapid progress of the imposture.

Parley P. Pratt, a man reared in the wilds of America<sup>7</sup>, stationed himself in Manchester, where

<sup>7</sup> "Times and Seasons," p. 647.

he established a printing-press, and commenced the publication of a periodical work, denominated the "Millennial Star." He published a third edition of his own "Voice of Warning," and many of Joseph's revelations, for the benefit of the English public. He also produced an edition of five thousand copies of the Book of Mormon, "revised and corrected," and of course greatly superior in execution to the first edition printed at Palmyra. By the force of his native talent and audacity, he soon attained a sort of headship over the brethren in Great Britain, which he still maintains. In Manchester, he has made numerous converts; and as they emigrate to the Mormon settlement in America, the number is speedily made up by additional proselytes<sup>8</sup>.

Elder Fielding, a Canadian convert, proceeded to the Isle of Man, and founded a congregation, respecting which it was soon reported, that "they were increasing in numbers and in gifts<sup>9</sup>."

Elder Snow was sent to London, and soon gathered a congregation of two hundred and twenty. After being in that city six months, he reported that a great work was going on in London, that multitudes were becoming convinced of the truth, and were being added to the "church"

<sup>8</sup> Pratt's Report; "Times and Seasons," p. 625.

<sup>9</sup> Fielding's Report; *Ib.* p. 635.



by repentance and baptism<sup>1</sup>. On one occasion this missionary visited Bedford, where he found a Mormon society of one hundred and twenty persons living in "good order, peace, and love," with ten zealous and persevering "priests<sup>2</sup>." He remained three weeks among them (Elder Adams supplying his place in London), and during this time twenty-three persons in that vicinity were "baptized into Zion's fold<sup>3</sup>."

Elder Richards went to Monmouthshire, where he met the officers of a Mormon conference, representing one hundred and thirty-four members, and found "a spirit of union and effort in the cause of Zion, superior to any former occasion of the kind." About twenty had been baptized, three were "ordained," and a dozen additional places which had been opened for preaching were well attended<sup>4</sup>.

Elder T. Harris gave an encouraging report from Bristol<sup>5</sup>. Elder Nixon went to Doncaster, where, within three days, he baptized two preachers and three members of a dissenting community<sup>6</sup>. Elder Taap made rapid progress at Paisley, in Scotland<sup>7</sup>. Elder G. A. Smith went to the Potteries, where he laboured with astonishing success<sup>8</sup>. On the 28th of March, 1841, he presided at a conference

<sup>1</sup> Snow's Report, "Times and Seasons," p. 636.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ib. p. 637.

<sup>8</sup> Ib. p. 434.

of "Latter-day Saints," held in "the magistrates' assembly-room," at Stanley<sup>9</sup>. There were represented 17 branches, 663 members, 19 elders, 54 priests, 25 teachers, 14 deacons: showing an increase of 570 during G. A. Smith's residence at the Potteries, and of 141 in the last three months<sup>1</sup>.

Elder Woodruff<sup>2</sup>, one of the travelling high-council from head-quarters, preached to three thousand persons in the market-place at Hereford, and soon afterwards presided at a conference, in which 18 branches were represented, containing 408 members, 8 elders, 32 priests, 11 teachers, and 1 deacon. After visiting numerous and extensive congregations in Herefordshire, he met the "Froom's-hill Conference," at which were present 2 high-priests, 20 elders, 30 priests, 9 teachers, and 2 deacons. Thirty branches were represented, containing 997 members, 24 elders, 66 priests, 27 teachers, and 7 deacons. All the above-mentioned persons, amounting to more than 1500, had embraced Mormonism within the term of one year.

In Woolwich, a society was established, and a commodious chapel hired for its purposes. In that place, it is said, "the Lord opened the heart of a wealthy stranger, insomuch that he stepped forward at the close of the meeting, and voluntarily

<sup>9</sup> Snow's Report, "Times and Seasons," p. 434.      <sup>1</sup> Ibid.

<sup>2</sup> Woodruff's Report, "Times and Seasons," p. 435.



offered to pay a whole year's rent of the chapel, declaring at the same time his intention of becoming a "Latter-day Saint<sup>3</sup>."

Soon afterwards it is reported that "cheering accounts are received from London, Edinburgh, Glasgow, Liverpool, Birmingham, and other places," and that hundreds are being baptized unto repentance, and enjoying the Holy Spirit. Within the course of a single year, one of the travelling elders reports having been present at the baptism of "seven thousand saints<sup>4</sup>." One thousand of these had already emigrated to "the land of promise," beyond the Mississippi.

At a still later date, the *Liverpool Albion* (Sept. 1842) assures us that "the emigration of the Mormons, or Latter-day Saints, is daily increasing." It is further stated, that "the class of persons thus emigrating are in appearance and worldly circumstances above the ordinary run of steerage passengers. The bulk of them are from the midland counties,—farmers, and farmers' servants, with their wives and families. Upwards of five thousand have already emigrated, and an equal number will probably leave before spring."

The poor dupes thus induced to quit the land of their forefathers are firm believers in Mormon pro-

<sup>3</sup> Snow's Report, "Times and Seasons," p. 619.

<sup>4</sup> "City of the Mormons," p. 29.

phacies and miracles, and in the sacred character of their supreme pontiff, Joseph. They are forbidden to enter into argument with those of other persuasions, or to listen to any statements against their faith; and they are required to bring to their elders every pamphlet opposed to them. The proceedings of the leading men in England are marked with considerable unity of purpose and of action. They evince great boldness in their assertions, great dexterity in their arguments, and great cunning in evading any question which is not convenient or agreeable to answer. They commence operations in any given place by preaching from the Bible exclusively, introducing Joseph Smith and the Book of Mormon only incidentally, and keeping the Book of Covenants altogether out of sight. Suspicion is thus lulled asleep, the hearer is gradually weaned from his former belief, and ultimately, when converted, the mysteries of Mormonism are more and more fully developed to him. He is then employed as an auxiliary, he assists in spreading the delusion among others, and if considered suitable, is forthwith ordained an elder, a priest, or a teacher.

The Mormon elders, too, exercise a peculiar craft in *saying* and *unsaying*; within a few days asserting a thing as true, and then flatly denying it, if the fraud does not answer. They will not

give a reply to all who ask questions, but only to a chosen few, whom they pronounce to be "asking in a proper spirit," and who are, in fact, those deluded beings over whom deception can exercise an unlimited influence. They seduce the weak-minded by a long list of visions and marvellous tales. They teach them that their souls will be lost if they attend any services but their own. To prevent the danger of apostasy, they describe in vivid colours the doleful condition of a lapsed Mormon, and declare that "it would have been better for him never to have been born, than that he should deny the truth, slight the visions, and reject the testimony." "They who do so," they add, "are the wicked of the earth, sons of perdition, vessels of wrath fitted to everlasting destruction ; there is no possibility for them to escape, their state is utterly hopeless."

It is under the very convenient cloak of night, however, that English Mormonism performs most of its operations. This dark system is then in its glory, converting ignorance into the tool of delusion, chaining it fast by order and discipline, and forcing it to believe the most palpable absurdities. In such beguiling hours, the secret "Church-meeting" is held, to the exclusion of all except the initiated. The business consists of exhortations to perseverance, narrations of visions and revelations,

and explanations of difficulties. Then also gifts are received for the "Bishop of Zion," confessions are made, delinquents are reprimanded, apostates are excommunicated, and the triumphs of Mormonism are described. Enquiries are made in reference to the people living in the neighbourhood, the places of worship frequented by them, the natural bent of their characters, the amount of their knowledge, and their disposition towards Mormonism. The necessary advice is then given by the elders to their converts, in order that they may prevail upon these neighbours, and suggestions are thrown out as to the best method of persuasion in each particular case.

Having thus given a brief sketch of the rapid progress of Mormonism in "Protestant and enlightened England," amid all the intelligence of the nineteenth century, it is time that we revert to our fugitive prophet, and the fortunes of his disciples in Missouri.

## CHAPTER IX.

THE PROPHET APPEARS IN A MILITARY  
CAPACITY.

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History of the Mormon settlement in Missouri—The “Saints” claim the country as their inheritance—The Gentiles are exasperated—The Mormon bishop is “tarred and feathered,” and the Mormons are driven from Jackson county—They appeal without success to Governor Dunklin—Their sufferings at their expulsion—They flee to Clay county—The prophet issues a “revelation” on the subject of their persecutions—He marches to their relief with 250 men, a distance of 800 miles—He holds a council with the mob, and returns to Kirtland—The Mormons settle in Caldwell county—Smith, Rigdon, and Co. remove to Missouri—Mormonism increases—The “Gentiles” are alarmed—The Mormons prepare for the worst—The Danite band is formed, and the “Dissenters” are expelled—Bloody schemes of Smith and the Danites—The timid Mormons are prevented from removing—Smith declares that hereafter he will not obey the laws of Missouri—Election fracas—Smith apprehended for violence to a justice of the peace, and bound over to appear for trial.

THE prophet leaving his costly temple and many hundred faithful proselytes in Kirtland, proceeded to Missouri, accompanied by several of his prin-

cial accomplices. To understand the position of Mormonism in the Far West at that period, it will be necessary to look backwards as far as 1831, in the autumn of which year we left our "Saints" rapidly gathering at "Zion," and "squatting" on the public lands, with the prospect of a collision with the older inhabitants of the country.

Many of these "Saints," instead of labouring to heal the breach now commencing, began to put forth the most irritating and preposterous claims<sup>5</sup>. Not having the means of purchasing the land which had been offered to them in the county, they boldly declared that the Lord had *given* it to them for an inheritance; and that the Missourians, like the Canaanites, ought to be dispossessed<sup>6</sup>. Some of them, acting upon this principle, are said to have appropriated to their own use several articles of property belonging to the "Gentiles;" so that they shortly earned for themselves the unsaintly reputation of ordinary pilferers. At the same time their peculiar organization united them to such an extent, that it was almost impossible for the injured Gentiles to obtain legal redress<sup>7</sup>. The Missourians became more and more alarmed for the security of their property and their liberty; and finally, on the 20th of July, 1833, they rose in

<sup>5</sup> Harris, p. 32.

<sup>6</sup> Ibid.

<sup>7</sup> Ib. p. 34.



their fury, demolished the printing-office at Independence, which the Mormons had used for the diffusion of their doctrines, seized and partially stripped Edward Partridge, the unlucky "Bishop of Zion," and having covered him with *tar*, applied to the suffering confessor an external coating of *feathers*<sup>8</sup>. The same indignity was inflicted upon other functionaries; and the Missourians, having thus far exhibited their intentions, agreed to meet again on the 23rd, in order to carry forward the business of destruction<sup>9</sup>. At the appointed day, several hundreds of the exasperated Gentiles once more assembled, and manifested their determination to complete the work which they had so successfully begun<sup>1</sup>. Four or five of the leading Mormons magnanimously offered their lives to the mob on condition that the "church" should be spared any further suffering<sup>2</sup>; but all was in vain, the Missourians were inexorable, and extorted from the unresisting "Saints" a promise to leave the country early in the ensuing year<sup>3</sup>.

Hitherto the Mormons had been proved guilty of no misdemeanor recognized by the law, and, after the dispersion of the mob, they concluded that their agreement to remove was not legally binding, having been extorted from them by force and

<sup>8</sup> "Account of Persecutions," p. 7; Corrill, p. 19.

<sup>9</sup> Corrill, p. 19.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.



terror<sup>4</sup>. They therefore drew up a petition, about the end of October, which they presented to Mr. Dunklin, the Governor of Missouri, praying for that protection of which they felt the urgent need<sup>5</sup>. Lieutenant Governor Boggs, however, who resided at Independence, declined adopting any measures for their protection, and told them that if they considered themselves aggrieved, they ought to apply to the civil authorities for redress<sup>6</sup>. They adopted the course recommended to them; but, as might be expected, they found it worse than useless<sup>7</sup>. The Missourians of Jackson county, hearing of their proceedings, became dreadfully exasperated, and recommenced hostilities<sup>8</sup>. Houses were pulled down, the wretched believers in Smith were dragged out, the men were whipped, and the women were insulted<sup>9</sup>. The Mormons, finding that the authorities of the State could not or would not protect them, now for the first time began to arm in self-defence<sup>1</sup>. Several skirmishes took place, in which a few persons were killed on both sides, and a number wounded<sup>2</sup>. Lyman Wight, a conspicuous character among the Mormons, hearing that several of his brethren were in jail without cause, and that their lives were to be taken, assembled

<sup>4</sup> Corrill, p. 19.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid. "Account of Persecution," p. 12.

<sup>9</sup> Corrill, p. 20. Ibid. p. 12.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

150 men, partly armed them, and marched to Independence, the county town, with the intention of rescuing the prisoners <sup>3</sup>. In the mean time the Missourians continued together in such force, and with such determined purposes of vengeance, that the Mormons, to save their lives, agreed to leave the county immediately <sup>4</sup>. Lyman Wight, on arriving with his men, found that the capitulation had taken place, and perceiving that resistance would now be fruitless, surrendered to the mob the whole of his arms, amounting to fifty-two guns, a pistol, and a sword, which were never afterwards restored <sup>5</sup>. The Mormons, being effectually disarmed, were now, in the middle of November, expelled from the county, to the number of about twelve hundred <sup>6</sup>. They assert that men, women, and children were driven from their log huts in the night, barefoot and nearly naked <sup>7</sup>. In the words of a Mormon poet :

“ In winter’s blast, exposed on prairies bare,  
 They wander forth unfriended by the world :  
 Spoil’d of their goods, deprived of house and home,  
 Their children barefoot tread the frozen ground,  
 And leave their footsteps red with infant blood <sup>8</sup>.”

It is recorded by them, that the mob flogged some of their number so severely that in several in-

<sup>3</sup> Corrill, p. 20. “ Account of Persecutions,” p. 12.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Turner, p. 45. Corrill, p. 20.

<sup>7</sup> “ Times and Seasons,” p. 708.

<sup>8</sup> Mulholland, p. 4.

stances death ensued<sup>9</sup>. An unhappy band of one hundred and ninety women and children, protected by only three men, travelled in one direction more than twenty miles (nine of which were over a bleak prairie) before they dared to halt and await the arrival of their husbands and fathers<sup>1</sup>. In another direction, about 200 women and children proceeded to the Missouri river, where they spent a whole night on the naked prairie exposed to drenching sleet and piercing frost<sup>2</sup>. In consequence of this treatment, many of the Mormons died, while their triumphant enemies burned their deserted homes, and took possession of their flocks and herds, their household furniture, their corn, and the improved lands upon which they had "squatted," and which by their industry they had brought into cultivation<sup>3</sup>.

Thus, with an enthusiasm worthy of a better cause, many of these poor people, having abandoned in the first place their faith, their country, and their friends, now sacrificed their all in the cause of their iniquitous prophet, which they vainly considered to be the cause of God<sup>4</sup>. The greater part of them fled to Clay county, on the north

<sup>9</sup> "Times and Seasons," p. 708. "History of Persecutions," p. 11.

<sup>1</sup> "History of Persecutions," p. 10.

<sup>2</sup> Ibid. p. 11.

<sup>3</sup> Ibid. p. 11. "Times and Seasons," p. 708.

<sup>4</sup> Turner, p. 303.

side of the Missouri, opposite Jackson county<sup>5</sup>, where the inhabitants received them kindly, gave them employment, and paid them good wages during the winter<sup>6</sup>. Mr. Dunklin, the governor of Missouri, seemed disposed to redress their injuries, and endeavoured to bring the inhabitants of Jackson county to justice<sup>7</sup>. But after assembling the witnesses at Independence under the guard of a military force, the Attorney-general of Missouri advised the Mormons to abandon their suit, since justice in the case was impossible, considering the excitement of the people<sup>8</sup>. They took his advice, and returned to Clay county under the protection of the guard<sup>9</sup>.

The knowledge of these proceedings soon reached the ears of the prophet in Kirtland<sup>1</sup>. He saw at once the danger and the advantage of the new position of affairs. Indeed the world had evinced so much unbelief, and the "church" was becoming so divided in itself, that persecution had become indispensable to arouse the sympathy of the one, and to concentrate the energies of the other. A revelation of unusual length, clearness, and point,

<sup>5</sup> "Times and Seasons," p. 708. "History of Persecutions," p. 13. Corrill, p. 20. <sup>6</sup> Ibid.

<sup>7</sup> Corrill, p. 20. "History of Persecutions," p. 12.

<sup>8</sup> Corrill, p. 20. <sup>9</sup> Ibid. p. 21.

<sup>1</sup> Turner, pp. 45, 46, 47, 48, from whence the facts respecting the prophet's warlike expedition to Missouri are derived.

was soon forthcoming from the press in Kirtland, which was scattered abroad in the form of a hand-bill, and even sold for one dollar per copy. The main points adverted to by the prophet were the following.

The Mormons were declared to have been chastened because of "jarrings, contentions, envyings, strifes, lustful and covetous desires among them," by which they had polluted "their inheritance." On repentance and return to duty, God would nevertheless favour them, and inflict vengeance on their enemies. All the "warriors and young men" were exhorted to assemble and march to the rescue of their brethren in Missouri; while the latter were advised to persevere in demanding redress from the civil authorities of the State and of the United States. The sufferers were gently reproved for abandoning their property in Jackson county, and were commanded never to give up their claim to it, since there alone the Lord had determined to build up the temple of Zion.

This proclamation had the desired effect in awakening sympathy and in restoring harmony. The "strength of the Lord's house" (as the forces were called) began to rally from all quarters around the prophet, and to prepare for a crusade to the "Holy Land." Rusty swords, old cartridge boxes, pistols, rifles, muskets, and pitchforks, were soon in

motion, while the needles and thimbles of women and children were alike diligent in the work of preparation. At length, on the 4th of May, 1834, having assumed the name of "Latter day Saints," the more readily to avoid recognition as Mormons, the "army of Zion," numbering two hundred and fifty strong, took up its march in different squadrons for the promised land. The prophet, accoutred with the best sword in the army, an elegant brace of pistols and a rifle, and provided with a stout bull-dog and four horses, took the command in person. After various adventures on their march of nearly 800 miles, our crusaders arrived in Missouri in the following June. When once on the western side of the Mississippi, the valiant prophet determined on proceeding *incognito*, and gave up the command to his lieutenants. As they approached the scene of action they were met by a deputation of the inhabitants of Jackson county, who, expecting vengeance, and apprehending that the prophet would soon be joined by the refugees in Clay county, desired to inquire into the import of this martial array. A conference was accordingly held, which resulted in a council of the opposing parties held in Clay county. The people of Jackson county engaged either to sell their own lands to the Mormons, or to purchase the comparatively few acres owned by the latter. Upon these terms, the



prophet (whose courage seemed to fail when within gun-shot of the Gentiles) agreed to abandon the expedition. At the same time the Asiatic cholera broke out among the troops, in spite of the gifts of healing; and while the warriors dispersed, Smith returned to his temple and to his speculations in Kirtland.

From this time the Mormons continued to gather in peace in Clay county, hoping when sufficiently powerful to get possession of the "promised land" of Zion<sup>2</sup>. They purchased lands and cultivated them; they built houses, they erected mills and other machinery, and in a very short time began to enjoy the comforts of life<sup>3</sup>. In 1836, their elders returned from their winter's drilling in Hebrew and theology at Kirtland, and in the following summer were followed by a new swarm of "Saints" from various parts of Canada and the United States<sup>4</sup>. The "Gentiles" of Clay county now very naturally took the alarm, like those of Jackson county before them, and began to threaten violence, and even to commit outrages<sup>5</sup>. The Mormons, having in vain petitioned the governor for protection, began to take up arms in self-defence<sup>6</sup>. The

<sup>2</sup> Turner, p. 48. Corrill, p. 21.

<sup>3</sup> Corrill, p. 26. Turner, p. 48. "Hist. of Persecutions," p. 13.

<sup>4</sup> Turner, p. 48.

<sup>5</sup> "Hist. of Persecutions," p. 13.

<sup>6</sup> *Ib.* p. 14.

respectable inhabitants, foreseeing danger between the Mormons and the mob, appointed a mediating committee, and stipulated to secure to the Mormons a quiet settlement in a neighbouring district, on condition of their leaving Clay county<sup>7</sup>. This they agreed to do, and having sacrificed nearly all that they had gained during the last three years, the unfortunate "Saints" settled on the district assigned to them<sup>8</sup>. This district was afterwards, by an act of the legislature, erected into a separate county, and denominated Caldwell<sup>9</sup>. A town was also laid off and incorporated, to which the appropriate name of "Far West" was assigned, and during the first year after its foundation, the Mormons had erected in it a hundred and fifty houses<sup>1</sup>. They purchased large quantities of land in the new county, and although they laboured under great disadvantages, on account of their poverty and former sufferings, their union and industry promised to triumph over every difficulty<sup>2</sup>. Many of them, however, were obliged to earn their bread by labouring in the neighbouring counties, where the people gave them employment, and in some in-

<sup>7</sup> "Hist. of Persecutions," p. 14. Turner, p. 48. Harris, p. 32. Corrill, p. 26.

<sup>8</sup> Corrill, p. 26. Turner, p. 48.

<sup>9</sup> Harris, p. 32. "Hist. of Persecutions," p. 16.

<sup>1</sup> "Hist. of Persecutions," p. 16. Turner, p. 48.

<sup>2</sup> Corrill, p. 26. "Hist. of Persecutions," p. 16.

stances lent them money to enable them to purchase land<sup>3</sup>.

Friendship and mutual confidence were beginning to be restored, and the old enmity was gradually dying away, when the prophet and Rigdon, having been driven from Ohio after the explosion of their bank, came to "Far West" on the 14th of March, 1838<sup>4</sup>. Here they found that trouble was preparing for them, according to the Scripture, which declares that "there is no peace to the wicked." Some of the Mormon "dissenters" had preceded them, who, though affecting a reconciliation, still endeavoured to destroy their influence among the "Saints"<sup>5</sup>. Two of the presidents of the western Mormons had also been accused of endeavouring to appropriate to themselves the lands of the "church," and had been turned out of office by their angry brethren<sup>6</sup>. Smith and Rigdon accordingly endeavoured, and with some success, to rectify the state of affairs; but in a short time the "dissenters" began once more to be troublesome<sup>7</sup>. The Missourians also sometimes threatened to expel the whole sect from the state, and the prospect appeared peculiarly gloomy<sup>8</sup>. But the Mormon emigrants were now pouring in rapidly from all parts of the United States, from Canada,

<sup>3</sup> Corrill, p. 26.

<sup>6</sup> Ib.

<sup>4</sup> Turner, p. 48.

<sup>7</sup> Ib. p. 28.

<sup>5</sup> Corrill, p. 27.

<sup>8</sup> Turner, p. 49.

and from England. In eighteen months after their first settlement in Caldwell, they had filled the county, and were under the necessity of seeking habitations elsewhere<sup>9</sup>. Under the direction of Smith and Rigdon, new towns were established in several adjacent counties<sup>1</sup>. To one in Davies county, Smith gave the name of Adammondiahman, which signified, according to his interpretation, "the Valley of God in which Adam blessed his children<sup>2</sup>." Another, called De Witt, was established by him in Carroll county, and around these "cities" he assembled many of his followers<sup>3</sup>. At the same time Smith and his leading men, feeling some confidence in their growing strength, abandoned their former professions of meekness and non-resistance, and began to talk loudly, and to threaten all who might oppose them<sup>4</sup>. The inhabitants of the old and rival towns in Davies and Carroll counties now took the alarm, and many of them openly declared that they would not submit their counties to the rule of "Joe Smith<sup>5</sup>."

On the other hand the chief Mormons asserted in their sermons, that they had been harassed by dissenters, law-suits, and mobs for seven or eight years, that they were determined to endure it no

<sup>9</sup> Corrill, p. 28. Turner, pp. 48, 49.

Persecutions," p. 16.

<sup>3</sup> Ib.

<sup>2</sup> Turner, p. 49.

<sup>4</sup> Ib.

<sup>1</sup> Ib. "Hist. of

Corrill, p. 28.

<sup>5</sup> Ib.

longer, and that it was the will of God that the saints should fight unto death rather than endure such things<sup>6</sup>. If they would only have faith, God would protect them, though their enemies were ever so numerous; and the time was not distant when "one should chase a thousand, and two put ten thousand to flight<sup>7</sup>." By means of this kind of preaching, the Mormons generally were filled with the belief that God would enable them, if necessary, to stand against the whole United States<sup>8</sup>. Many became disgusted by these doctrines, and alarmed at their probable consequences; but remonstrance with the prophet was utterly useless<sup>9</sup>. Already there were many dissenters, and an increasing number of those in whom Smith could not confide, by reason of their disaffection<sup>1</sup>. It was distinctly seen, that unless perfect unity could be produced within, Mormonism could never effectually resist its external enemies, and a great project was soon formed, which was nothing less than the entire extirpation of dissent<sup>2</sup>. After many plans for executing this project had been suggested in secret meetings, Sidney Rigdon decided the point, in a sermon which has since become celebrated under the name of the "Salt Sermon<sup>3</sup>."

<sup>6</sup> Corrill, p. 29. Turner, p. 49.

<sup>7</sup> Ib.

<sup>8</sup> Ib.

<sup>9</sup> Ib. <sup>1</sup> Turner, p. 49. <sup>2</sup> Corrill, p. 30. Turner, p. 50.

<sup>3</sup> Turner, p. 50. Harris, p. 32. Corrill, p. 30.

In this discourse he declared that, according to his text, the dissenters, who had lost their savour, ought to be literally cast out and trodden under foot by the saints until their bowels gushed out <sup>4</sup>. In illustration of this exposition, he remarked that Judas Iscariot did not fall headlong without help, but that the apostles threw him down, and afterwards trampled out his bowels with their feet <sup>5</sup>. He also said, that Peter stabbed Ananias and Sapphira, and that the deacons carried them out and buried them <sup>6</sup>. In conclusion, he recommended these examples to the imitation of his hearers, in the case of those enemies of God and man, the “dissenters” <sup>7</sup>.

In consequence of these doctrines, a secret society was speedily formed at Smith’s suggestion, the members of which solemnly covenanted before God, under penalty of death, to keep their secrets, and to sustain the first presidency and one another in all things, whether right or wrong <sup>8</sup>. Joseph Smith assembled this society in a school-house, and prophesied over them, declaring that they would be the means, in the hand of God, of introducing the millennial kingdom <sup>9</sup>. They amounted to about

<sup>4</sup> Turner, p. 50. Harris, p. 32. Turner, p. 50.

<sup>5</sup> Harris, p. 33. Turner, p. 50.

<sup>6</sup> Ib.

<sup>7</sup> Turner, p. 50.

<sup>8</sup> Corrill, p. 30. Turner, p. 50. Harris, p. 32. Congressional Document, p. 1.

<sup>9</sup> Cong. Document, p. 1.



three hundred, and, at first, took the name of the "Big Fan," in reference to their purpose of separating the dissenters from the "church," like chaff from grain. Afterwards they were called the "Daughters of Zion," and finally, the "Danite Band," or "Danite Society<sup>1</sup>." They were divided into companies of fifties and tens, with suitable officers, and a general over the whole<sup>2</sup>. They had also private signs, by which they might know each other by day or by night<sup>3</sup>.

Few of the Mormons understood the real design of the "Danite Band," and they were told that it was merely a measure of self-defence against the mob<sup>4</sup>. It was, in reality, however, the chosen means of carrying out the principles of the "Salt Sermon," and other discourses of the same description<sup>5</sup>. Accordingly, after this body was formed, notice was given in June, 1838, that the dissenters must leave the county in three days, under the severest penalties<sup>6</sup>. In consequence of this notice, many of them fled from the neighbourhood in great alarm, while others were under the necessity of confessing and making satisfaction<sup>7</sup>. Among the dissenters who withdrew were John,

<sup>1</sup> Congressional Document, p. 2. Turner, p. 50.

<sup>2</sup> Turner, p. 50.

<sup>3</sup> Ib. Harris, p. 32.

<sup>4</sup> Turner, p. 50.

<sup>5</sup> Turner, p. 51. Harris, p. 32.

<sup>6</sup> Ib. Congressional Document, p. 1.

<sup>7</sup> Ib.

David, and Jacob Whitmer, Oliver Cowdery, and Hiram Page, (all of whom had been among the original *chosen witnesses* to the divine origin of the Book of Mormon,) Lyman Johnson, one of the "twelve apostles," and others of less distinction<sup>8</sup>.

In one of the secret meetings of the "Danites," one of their leaders, Lyman Wight, the hero already mentioned, asserted that "the time was near when God would require his Church to go forth like the Jews of old, and slay every man, woman, and child, throughout Missouri<sup>9</sup>." The Danites also considered the expediency of predicting a great pestilence among the Gentiles, and then poisoning the wells and springs to secure its accomplishment<sup>1</sup>. On another occasion it was declared, that if any one of them found a brother Danite in difficulty with a Gentile, they must rescue him, whether right or wrong, and, if necessary, put his adversary in the sand, as Moses did to the Egyptian<sup>2</sup>. This terrible society took upon itself to prevent all murmur against the sacred triumvirate, Smith, Rigdon, and Hyrum Smith; and it was determined by them, under the prophet's direction, that whoever opposed the "first presidency" should be expelled the county, or put

<sup>8</sup> Harris, p. 32. Turner, p. 51.

<sup>9</sup> Turner, p. 51; Harris, p. 33.

<sup>1</sup> Ibid.

<sup>2</sup> Congressional Document, p. 17.

to death<sup>3</sup>. They undertook also to enforce the law of "consecration," by which every Mormon was required to consecrate to the Lord all his surplus property<sup>4</sup>. It was in one of their meetings that Smith made the memorable declaration, that if the Missourians molested him, "he would establish his religion by the sword, and become to this generation a second Mahomet<sup>5</sup>."

As the enmity of the "Gentiles" became more and more developed, the language and actions of the prophet, and of his chief men, exhibited a desperation even greater than that of the deluded Danites<sup>6</sup>. These "evil men and seducers, waxed worse and worse, deceiving and being deceived." When the 4th of July arrived, a day observed throughout the United States, as the anniversary of American Independence, a "liberty pole" was raised by the Mormons at Far West, on which, according to custom, the American flag was hoisted<sup>7</sup>. A civil and military procession was formed, and Rigdon delivered an oration, afterwards published, which clearly evinced the determinations of the "Presidency<sup>8</sup>." After haranguing the Mormons on the principles of freedom and American citizenship, he spoke in conclusion as

<sup>3</sup> Corrill, p. 31 ; Harris, p. 32.

<sup>4</sup> Ib. p. 46.

<sup>5</sup> Congressional Document, p. 12.

<sup>6</sup> Turner, pp. 52, 53.

<sup>7</sup> Corrill, p. 32.

<sup>8</sup> Ibid.

follows,—“ We take God to witness, and the holy angels to witness this day, that we warn all men in the name of Jesus Christ to come on us no more for ever. The man, or set of men, who attempt it, do it at the expense of their lives; and that mob that comes on us to disturb us, there shall be between us and them a war of extermination, for we will follow them till the last drop of their blood is spilled; or else they will have to exterminate us, for we will carry the war to their own houses and their own families; and one party or the other shall be utterly destroyed<sup>9</sup>.” This oration was publicly commended by Smith, and was received with shoutings and hosannas by the Mormons<sup>1</sup>. About the same time, Rigdon declared before a number of the “ Saints,” that “ if the sheriff came after them, they would kill him; and if any interfered they would take off their heads<sup>2</sup>.” In order to prevent the timid Mormons from leaving the neighbourhood, now so dangerous, a large number of people, probably Danites, agreed with Rigdon, that if any Mormon should attempt to pack his goods, in order to remove from the county, they should be at liberty to kill him<sup>3</sup>. It was also very hospitably resolved, that “ if any

<sup>9</sup> Sidney Rigdon's “ Oration.”

<sup>1</sup> Turner, p. 53.

<sup>2</sup> Ibid. ; Congressional Document.

<sup>3</sup> Congressional Document, p. 46.

stranger should appear in the town looking around, he should in like manner be put to death <sup>4</sup>."

In a similar spirit, the prophet Joseph had laid his plans with reference to Mormon dissenters. He commanded one of the Danites, in case of his hearing any man speak against the Presidency, to tie him up and give him thirty-nine lashes ; and if that would not do, thirty-nine more, until he expressed contrition <sup>5</sup>. All dissenters, who should prove unwilling to fight the "Gentiles," were to be placed on horses, with pitchforks or bayonets in their hands, and forced into the front of the army <sup>6</sup>. Smith and Rigdon also expressed their readiness to assist in erecting a gallows in the public square, for the purpose of *hanging* all dissenters, "*as Peter hung up Judas Iscariot*" <sup>7</sup>." Smith declared that he would not obey the laws of Missouri, which he said were "made by *blacklegs* and *lawyers*" <sup>8</sup>." In his capacity of commander-in-chief of the "army of the kingdom," he told his troops that "heretofore they had fought like *devils*, but now they must fight like *angels*, for angels could whip devils at any time <sup>9</sup>."

The great body of the Mormons, imbibing the same spirit of fanatical vengeance, declared that "they had been driven from place to place, their

<sup>4</sup> Congressional Document, p. 46.

<sup>5</sup> Ib. p. 29.

<sup>6</sup> Ib. p. 18.

<sup>7</sup> Ib. p. 20.

<sup>8</sup> Ibid.

<sup>9</sup> Ib. p. 14.

property destroyed by mobs, and their rights as American citizens trampled upon <sup>1</sup>. They could get no redress from civil courts, to which they had first quietly appealed, nor from the executive, nor from the state <sup>2</sup>." "They had been told by the authorities that they must take care of themselves in their hour of distress, and now they intended to do it, and to clear the neighbourhood of mobs and of dissenters <sup>3</sup>." They had formerly supposed that the kingdom of God was to be set up peaceably, but they considered that present circumstances showed the necessity of using force <sup>4</sup>. In conformity with these views, the Mormon missionaries throughout the world were instructed to direct their converts to proceed immediately to Zion.

On the other hand, the Missourians, with a spirit similar to that of the Mormons, but without their religious fanaticism, had determined that the subjects of Smith should be expelled from the state, or totally exterminated <sup>5</sup>. The conduct of the Danites soon led to an open breach between the opposing parties. At an election in August, 1838, which took place in Caldwell, the Mormon county, this society took upon itself to oblige the people to support the candidates nominated by Smith <sup>6</sup>. The Mormons, on coming to the polls,

<sup>1</sup> Turner, p. 54.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Corrill, p. 31.

<sup>5</sup> Turner, p. 54.

<sup>6</sup> Corrill, p. 33.



found the Danites prepared to control them, and gave their votes as they were required, "believing it to be the will of God<sup>7</sup>." Some of them found fault with these proceedings, but their murmurings were speedily checked by the threatenings of the terrible society<sup>8</sup>. At an election soon afterwards, in the adjoining county (Davies), the inhabitants of which were partly "Gentiles" and partly Mormons, it was urged by the former, that as the Mormons had shown themselves to be entirely under the control of Smith, they ought to be considered politically in the same condition as negro slaves, and prevented from giving their votes<sup>9</sup>. In consequence of this, a quarrel ensued, which ended in blows, and a general conflict was the result, in which the Mormons obtained the superiority, although inferior in point of numbers<sup>1</sup>. The "Gentiles" then sent for their guns and ammunition, and declared their firm determination to exterminate all the "Saints" in the county, sparing neither men, women, nor children<sup>2</sup>. An exaggerated story of the conflict reaching "Far West," Joseph Smith, with Rigdon, Wight, and 150 other Mor-

<sup>7</sup> Corrill, p. 33.

<sup>8</sup> Ibid.

<sup>9</sup> "History of Persecutions," p. 18 ; Corrill, p. 33 ; Harris, p. 33.

<sup>1</sup> Ibid.

<sup>2</sup> "History of Persecutions," p. 12 ; Corrill, p. 34.

mons, proceeded to Davies county, with the professed object of burying their dead <sup>3</sup>. On arriving at the scene of action, they found that none had been killed, and that the Missourians had dispersed <sup>4</sup>. Instead of returning peaceably, they went from house to house, obliging the "Gentiles" to give them written promises that they would not molest the "Saints" in future <sup>5</sup>. Under fear of instant death, Adam Black, a justice of the peace, wrote the promise required; but Mrs. Black, with greater courage, reviled the prophet vigorously, while her husband was writing, and told him that she supposed he was come to steal something from the house <sup>6</sup>. As soon as Smith and his party had retired, Black proceeded to the neighbouring town of Richmond, and entered a complaint against Smith, Wight, and others, for obliging him to sign the paper "*vi et armis*" <sup>7</sup>. A writ was issued for their apprehension, but in consequence of the threats which had been employed, the sheriff feared to execute it <sup>8</sup>. The "Gentile" inhabitants now assembled in great numbers to assist the sheriff, and as it was reported that four thousand would soon be collected, Smith became alarmed, and by

<sup>3</sup> "History of Persecutions," p. 23; Corrill, p. 34.

<sup>4</sup> Corrill, p. 34; Harris, p. 33.

<sup>5</sup> "History of Persecutions," p. 24; Corrill, p. 34.

<sup>6</sup> Ibid.

<sup>7</sup> Ib. p. 25; Ibid.

<sup>8</sup> Corrill, p. 34.

the advice of General Atchison of the militia, he surrendered himself to the authorities, together with the rest of the accused<sup>9</sup>. Having been examined, they were bound over to appear for trial at the court of Davies county, and were permitted to return home<sup>1</sup>.

<sup>9</sup> Corrill, p. 34.

<sup>1</sup> Ibid.

## CHAPTER X.

## THE PROPHET SUSTAINS A TERRIBLE REVERSE.

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The Missourians seize the arms of the United States—The militia are called out—The mob obtains a cannon, and expels the Mormons from Dewitt—The mob invades Davies county—The Mormons rise, disperse the mob, and plunder the houses of their enemies—They capture the cannon, and enter Far West in triumph—Battle between Mormons and Methodists—Death of Patten—Massacre of Mormons at Haun's mills—Far West capitulates—Our prophet is given up and sentenced to be shot—He is imprisoned and brought to trial with his accomplices—The Mormons are expelled from Missouri, under a threat of extermination—They settle in Illinois—The prophet and his comrades escape from jail and join them.

THE excitement of the multitude was not allayed by Smith's surrender, for the Missourians gathered in Davies county under one Austin, to the amount of several hundreds, while the Mormons collected at Adammondiahman in the same county, under the valorous Lyman Wight, and prepared themselves for defence<sup>1</sup>. The Missourians sent a party

<sup>1</sup> Corrill, p. 35. "History of Persecutions," p. 28.

to a deposit of the arms of the United States, which they plundered and carried off, in order to serve their own purposes<sup>2</sup>. The Mormon authorities of Caldwell county intercepted this party on their way, captured some prisoners, together with the arms, and gave up the captives and the spoil to General Doniphan of the Missouri militia<sup>3</sup>. General Atchison now felt it necessary to call out the militia of the state, after which he proceeded with generals Doniphan and Parks, and five hundred men, to quell the disturbances between the Mormons and the mob<sup>4</sup>. The former dispersed immediately; but the latter submitted with such reluctance, that a company of volunteers was kept on duty for thirty days to preserve the peace<sup>5</sup>. When the mob finally dispersed in Davies county, it re-assembled at De Witt, in Carroll county, under the same commander, and commenced operations against the Mormons about the 1st of October, 1838<sup>6</sup>. They sent over the Missouri river to the old enemies of the Mormons in Jackson county, and procured from them a cannon, with plenty of powder and balls<sup>7</sup>. They closely invested the unhappy Mormons in De Witt, and forbade their leaving it

<sup>2</sup> "History of Persecutions," p. 32.    Corrill, p. 35.

<sup>3</sup> *Ib.*

<sup>4</sup> *Ib.*

<sup>5</sup> Corrill, p. 35.

<sup>6</sup> *Ib.* "Hist. of Persecutions," p. 35.

<sup>7</sup> "Hist. of Persecutions," p. 38.    Corrill, p. 36.

under pain of death<sup>8</sup>. The "Saints" applied to the authorities for aid, and two companies of militia were sent to their assistance, one of which was under the command of a Methodist preacher, named Bogard<sup>9</sup>. General Parks was at the head of the entire detachment; but finding that Bogard and his party were disposed to assist the mob, he professed himself unable to help the besieged Mormons, some of whom actually died in consequence of their sufferings<sup>1</sup>. Smith and Rigdon, on hearing of these circumstances at Far West, collected about a hundred armed men, and went to assist their brethren<sup>2</sup>. But the latter, conscious of their weakness, had already capitulated, having agreed to leave the county, on receiving a promise (never fulfilled) of compensation for their losses<sup>3</sup>. On the 11th of October, 1838, they left their homes with about fifty waggons conveying their property, and after many hardships arrived at "Far West," to which place the prophet and his men had returned<sup>4</sup>.

Great exasperation among the Mormons ensued, which was increased by the intelligence that the mob was again advancing on Davies with the cannon, in order to expel the Mormons from that

<sup>8</sup> "Hist. of Persecutions," p. 38.      <sup>9</sup> *Ib.* p. 39.      <sup>1</sup> *Ibid.*

<sup>2</sup> Corrill, p. 35.      <sup>3</sup> *Ib.* p. 36. "Hist. of Persecutions," p. 40.

<sup>4</sup> "History of Persecutions," p. 40.



county<sup>5</sup>. The following Sunday, Smith preached an exciting sermon, and gave notice that he wished all the male inhabitants of the Mormon county of Caldwell, to assemble the next day at Far West<sup>6</sup>. The meeting having come together on Monday, Smith detailed the injuries which the "Saints" had received, and said, that as the civil authorities would not redress their wrongs, it was high time that they should take measures to defend their rights<sup>7</sup>. After the sermon, Smith put the question, and it was voted almost unanimously, that the brethren would embody and attack the mob in Davies' county<sup>8</sup>. Smith told them that they must live on the plunder of their enemies; and justified this course by the example of the Saviour, who, he said, scrupled not to steal corn, while passing through the fields of his enemies the Jews<sup>9</sup>. In their designs of marching against the mob, the Mormons were encouraged by the circumstance, that the generals of militia, having declared that their men could not be relied on, were reported to have advised the "Saints" to defend themselves<sup>1</sup>. About two hundred men immediately volunteered to proceed to the scene of difficulty, and the pro-

<sup>5</sup> "Hist. of Persecutions," p. 41. Corrill, p. 36.

<sup>6</sup> Corrill, p. 37. Congressional Document, p. 2.

<sup>7</sup> Ib.

<sup>8</sup> Ib.

<sup>9</sup> Congressional Document, p. 13.

<sup>1</sup> Ib. Corrill, p. 36.

phet nominated a person named Patten to command them, while two hundred others were appointed under Rigdon to guard Far West<sup>2</sup>. The next day (Tuesday) Patten's company marched to Adammondiahman in Davies county, accompanied by Joseph Smith, Lyman Wight, Parley P. Pratt, and other leading characters<sup>3</sup>. A council was held the same night, in the course of which Smith declared, that it was time that the saints of the Most High God should protect themselves and take the kingdom<sup>4</sup>. He compared the Mormon "Church" to the little stone mentioned by the prophet Daniel, and said, that the dissenters first, and the state next, were part of the image that should be destroyed by this little stone<sup>5</sup>. Lyman Wight also observed, that after defeating the mob, they would subdue the whole state, and take St. Louis before the end of winter<sup>6</sup>. On the following Thursday, Patten, leaving Smith at Adammondiahman, took about a hundred men armed and mounted, and led them to Gallatin, a "Gentile" town in Davies county<sup>7</sup>. He dispersed the few persons remaining in the place, plundered and burnt a storehouse and other buildings, and carried off an abundance of spoil, which was taken to

<sup>2</sup> Corrill, p. 37. Congressional Document, p. 13.

<sup>3</sup> Ib.

<sup>4</sup> Congressional Document, p. 3.

<sup>5</sup> Ib.

<sup>6</sup> Ib.

<sup>7</sup> Ib. Corrill, p. 37.

Adammondiahman, and deposited as consecrated goods, in "the Lord's storehouse," under the care of Knight, the "bishop<sup>8</sup>." The valorous Lyman Wight, at the head of seventy or eighty mounted men, marched against another small town, named Millport, which he burned, having found it deserted on his arrival, and the property removed<sup>9</sup>. Two other companies scoured the country in different directions, and returned with a quantity of plunder<sup>1</sup>. The piece of cannon employed by the mob was also captured and taken in triumph to Adammondiahman<sup>2</sup>. Between five and eight hundred Mormon warriors were kept under arms on various services, whose fanatical courage was constantly maintained by the exhortations of Smith. The prophet assured them that the Lord would send angels to fight for them, and that, through their means, the riches of the Gentiles would be consecrated to the house of Israel<sup>3</sup>. Under such teaching the love of pillage grew upon them very rapidly; they plundered all that came in their way; they burnt from eighty to a hundred and fifty dwelling-houses; and in the course of a fortnight, effectually cleared Davies county of their enemies<sup>4</sup>. After this, Pat-

<sup>8</sup> Corrill, p. 37. Congressional Document, p. 3.

<sup>9</sup> Congressional Document, p. 4. Corrill, p. 37.

<sup>1</sup> Ib. <sup>2</sup> "History of Persecutions," p. 44.

<sup>3</sup> Congressional Document, p. 14.

<sup>4</sup> Corrill, p. 36.

ten and his company marched to Far West with a portion of their booty, and on their arrival, Rigdon shouted three hosannas to the victors. The prophet and Wight also returned to headquarters<sup>5</sup>.

In the meanwhile the Gentiles were collecting their scattered forces under the command of one Gilliam<sup>6</sup>. When a sufficient number had assembled, they painted themselves after the manner of Indians, and made an incursion into the Mormons' own county of Caldwell, where, besides committing the usual ravages, they threatened instant death to all who should refuse to deny that Smith was a prophet of God<sup>7</sup>. When this intelligence reached Far West, the valiant Patten took Parley P. Pratt, with about sixty men, and went to disperse the enemy<sup>8</sup>. Not finding Gilliam's forces where he expected, he proceeded in search of them, and accidentally encountered a party of the militia commanded by Bogard, the Methodist preacher, and acting under the orders of General Atchison, with the professed object of preserving peace<sup>9</sup>. The Mormons, mistaking this party for the mob, determined on a battle, and after some religious

<sup>5</sup> Congressional Document, p. 24.

<sup>6</sup> Corrill, p. 22.

<sup>7</sup> "Hist. of Persecutions," pp. 44, 45. 61.

<sup>8</sup> Ib. p. 45. Corrill, p. 39.

<sup>9</sup> Corrill, p. 39. Congressional Document, p. 10.

ceremony, their captain gave the command in these words, "In the name of Lazarus, God, and the Lamb, fire Danites <sup>1</sup>." An action ensued, in which the Methodist preacher and his men were put to flight, with the loss of one killed and several wounded <sup>2</sup>. Three or four of the Mormons were also badly injured, among whom was Patten himself, who, with another man, died shortly afterwards <sup>3</sup>. Smith, Wight, and others, hearing of the victory, proceeded immediately from Far West to the scene of action, where they pronounced blessings on the wounded, and prayed over them, that they might be healed and saved <sup>4</sup>.

This battle, fought on the 25th of October, produced great alarm among the Mormons, when they ascertained that Patten's company had attacked the regular militia of the State <sup>5</sup>. They knew that henceforth they would be treated as outlaws, and that those of the Missourians who, from respect to the laws, had preserved a neutral part, would now declare themselves against them. Accordingly, a few of the more timid made their escape in the night, together with their families. The prophet's mounted Danites were sent from Far West in pur-

<sup>1</sup> Congressional Document, p. 10.

<sup>2</sup> "Hist. of Persecutions," p. 45.    Corrill, p. 39.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. p. 9.    Turner, p. 56.

<sup>5</sup> Corrill, p. 39.

suit of these faint-hearted "Saints;" but failed in their attempt to overtake them<sup>6</sup>.

The Mormon forces were still collected at Adamondiahman and Far West, and a small company was stationed at a place denominated Hawn's Mills<sup>7</sup>. On the other hand, the mob was equally prepared, and in a short time the whole country was under arms, and dreadful excesses were committed<sup>8</sup>. General Atchison, upon this, once more ordered out the militia, (most of whom had returned to their homes,) with the avowed object of investigating the affair, and of bringing the guilty on both sides to punishment<sup>9</sup>. The militia, however, as might be expected, sympathised entirely with the mob, and perpetrated many outrages. On Tuesday, the 30th of October, 240 of this militia unexpectedly attacked the small party of Mormons at Hawn's Mills<sup>1</sup>. Twenty of the latter were driven into a blacksmith's shop, where they were deliberately massacred, the assailants firing their rifles through the interstices of the logs of which the building was constructed<sup>2</sup>. A child, nine years old, survived the general massacre by concealing himself under the bellows; but was afterwards dis-

<sup>6</sup> Corrill, p. 39.

<sup>7</sup> Ibid. Turner, p. 56. "History of Persecutions," p. 54.

<sup>8</sup> Ibid. <sup>9</sup> Corrill, 39.

<sup>1</sup> "History of Persecutions," p. 54. Turner, p. 56. <sup>2</sup> Ibid.



covered and shot, the perpetrator justifying the act by coldly asserting, that "little sprouts soon become large trees, and this boy, if suffered to live, would become a Mormon like his father<sup>3</sup>." An old man, once a soldier in the American Revolution, was shot down, but not killed<sup>4</sup>. One of the assailants seizing an old scythe, cut off the old man's fingers as he stretched out his hands for mercy, then severed the hands from the arms, then the arms from the body, and, lastly, the head from the trunk<sup>5</sup>. To so fearful an extent of barbarity had the mob been stimulated, and to such an excess of misery had the Mormons been reduced by the Satanic devices of the infamous Smith.

On Sunday, November 4th, news was received by the prophet, that Generals Atchison and Doniphan were advancing towards Far West with a large army of militia<sup>6</sup>. Accordingly, he proceeded with a hundred and sixty men and a white flag in order to open a correspondence with them<sup>7</sup>. Not meeting them, he returned to Far West, where he found that the militia had arrived before him<sup>8</sup>. Their army mustered 1500 men, the mob having been permitted to enrol themselves with them as volunteers<sup>9</sup>. Smith thus found himself invested by

<sup>3</sup> "History of Persecutions," p. 58.

<sup>4</sup> Ibid. p. 59.

<sup>5</sup> Ibid.

<sup>6</sup> Corrill, p. 40.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> "History of Persecutions," pp. 46, 47.

his inveterate enemies ; but, nevertheless, his resources had not yet entirely failed <sup>1</sup>. His Mormons were brought out in battle array to the number of 250, and soon afterwards the militia were withdrawn for the night <sup>2</sup>. The Mormons, availing themselves of the opportunity, threw up a breast-work around their town, and set guards to watch the movements of the enemy <sup>3</sup>. The next day, General Lucas with his men having joined the army, Smith's courage seemed to fail, for he sent an ambassador with instructions "to beg like a dog for peace <sup>4</sup>." In a spirit rather more heroic, he added, that he would go to prison for twenty years, or suffer death itself, if he could by either means preserve his people from extermination <sup>5</sup>. In the evening, the Mormons were informed by General Lucas, the chief in command, that the militia were acting under the orders of Governor Boggs, who had succeeded Dunklin at a late gubernatorial election <sup>6</sup>. They were also allowed to read the Governor's order, which required that "the Mormons should be treated as enemies, and exterminated or driven from the State if necessary for the public peace <sup>7</sup>." The reason alleged by his Excellency

<sup>1</sup> "History of Persecutions." Corrill, p. 40.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid. "History of Persecutions," p. 47. <sup>4</sup> Corrill, p. 41.

<sup>5</sup> Ibid. <sup>6</sup> "History of Persecutions," p. 47.

<sup>7</sup> Ibid. Corrill, p. 41.

was, that the Mormons were "in the attitude of an open and avowed defiance of the laws, and of having made war upon the people of the state<sup>8</sup>."

Dreadful consternation ensued in the Mormon camp<sup>9</sup>. The "Saints" expected to be exterminated without mercy<sup>1</sup>. Three thousand "Gentiles" surrounded them in such a state of fury, that the officers could hardly restrain them from inflicting the most terrible vengeance<sup>2</sup>. And now these Gentiles had authority to cut off their retreat and to destroy them, so that it appeared, that the innocent and guilty must alike expect to share in one common ruin<sup>3</sup>. General Lucas, however, partially relieved their fears by offering them their lives on the following conditions<sup>4</sup>. They were to give up the heads of their "Church" to be punished, to surrender their arms, to give up their property in payment of their debts and damages, and to leave Missouri without delay<sup>5</sup>. They were allowed the two remaining hours before sunset to make up their minds to these terms, the only alternative being total extermination<sup>6</sup>. There was no course left but entire submission. Accordingly, Joseph Smith,

<sup>8</sup> "History of Persecutions." Corrill, p. 41.

<sup>9</sup> Corrill, p. 42.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid. "History of Persecutions," p. 49.

<sup>5</sup> Ibid.

<sup>6</sup> Corrill, p. 42.

Sidney Rigdon, Lyman Wight, Parley P. Pratt, and G. W. Robertson were informed, that the Governor demanded their apprehension, and that General Lucas required their immediate attendance<sup>7</sup>. Smith said, that if it was the Governor's order they would submit, and the Lord would take care of them<sup>8</sup>. Accordingly, they were hurried as fast as possible to the appointed place, where they met General Lucas, who had made every arrangement for the destruction of Far West<sup>9</sup>. Next morning the army was brought near the town, and the Mormon forces having marched out under their officers, surrendered, and delivered up their arms, which amounted to six hundred and thirty guns, besides swords and pistols<sup>1</sup>. The main body of militia continued at Far West, while General Parks, with a large detachment, was sent to Adamondiahman, where a hundred and fifty of the Mormon troops surrendered to him, and delivered up their arms<sup>2</sup>. About five hundred Mormon property-holders were then collected, and obliged to sign a "Deed of Trust," in which they assigned all their property to defray the expenses of the war, to pay the debts of the "Church," and to make com-

<sup>7</sup> Corrill, p. 42. "History of Persecutions," p. 49.

<sup>8</sup> Corrill, p. 42. <sup>9</sup> *Ibid.*

<sup>1</sup> "History of Persecutions," pp. 50. 80. Corrill, p. 42.

<sup>2</sup> Corrill, p. 43.

pension for the damages done by the Danites<sup>3</sup>. They were then commanded to leave Missouri before the ensuing spring, under pain of certain death<sup>4</sup>. A court martial was next held upon the prisoners under General Lucas, the members of the commission consisting of nineteen militia officers and seventeen preachers of various sects, who had served as volunteers against the Mormons<sup>5</sup>. This singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there shot in the presence of their families<sup>6</sup>. Had this decision been enforced, myriads might have been saved from the infamy of Mormonism, and Smith would have gone into eternity under a less onerous burden of unpardonable guilt. But Providence had decreed that, on this occasion, Joseph should not become a martyr; and that he should be allowed a career which, by fully unfolding his character, would deprive him of all hope of sympathy in his fall, or of canonization after death. General Doniphan, a lawyer by profession, declared that the sentence was illegal, and that he would not sanction its execution by his presence<sup>7</sup>. He succeeded in deterring the others from carrying their purpose into

<sup>3</sup> Ibid. "History of Persecutions," p. 50.

<sup>4</sup> Ibid. <sup>5</sup> "History of Persecutions," p. 51. <sup>6</sup> Ibid.

<sup>7</sup> Ibid. p. 51.

effect, and the joyful expectations of Smith's enemies were, in this instance, disappointed<sup>8</sup>.

The five prisoners, together with Hyrum Smith and Amasa Lyman, who were added to the number, were marched off on the following Friday, November 2nd, to Independence, the seat of their former difficulties in Jackson county, where they "served the same purpose as a caravan of wild animals, hundreds calling to look at them<sup>9</sup>." The next day General Clark arrived at Far West, with 1400 mounted men, and said that there were 6000 more within a day's march<sup>10</sup>. He ratified all that General Lucas had done, and selected forty or fifty of the Mormons for subsequent trial; after which, he made the following speech for the edification of the disconsolate "Saints<sup>1</sup>:"

"GENTLEMEN, — You whose names are not attached to this list of names [viz. the prisoners], will now have the privilege of going to your fields, to obtain corn for your families, wood, &c. Those that are now taken will go from hence to prison, be tried, and receive the due demerit of their crimes; but you are now at liberty, all but such

<sup>8</sup> "History of Persecutions," p. 51.

<sup>9</sup> Corrill, p. 43. "History of Persecutions," p. 63.

<sup>10</sup> Corrill, p. 43.

<sup>1</sup> For this speech see "History of Persecutions," p. 81.



as charges may be hereafter preferred against. It now devolves upon you to fulfil the treaty which you have entered into, the leading items of which I now lay before you. The first of these you have already complied with, which is, that you deliver up your leading men to be tried according to law. Second, that you deliver up your arms,—this you have attended to. The third is, that you sign over your property to defray the expenses of the war,—this you have also done. Another thing yet remains for you to comply with ; that is, that you leave the state forthwith : and whatever your feelings concerning this affair, whatever your innocence, it is nothing to me. General Lucas, who is equal in authority with me, has made this treaty with you, and I am determined to see it executed. The orders of the governor to me were, that you should be exterminated, and not allowed to continue in the state ; and had your leaders not been given up, and the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

“ There is a discretionary power vested in my hands, which I shall try to execute for a season. I did not say that you should go *now* ; but you must not think of staying here another season, or of putting in crops, for the moment you do, the citizens will be upon you. I am determined to see

the governor's message fulfilled, but shall not come upon you immediately,—do not think that I shall act as I have done any more ; but if I have to come again, because the treaty which you have made here shall be broken, you need not expect any mercy, but extermination ; for I am determined the governor's order shall be executed. As for your leaders, do not once think,—do not imagine for a moment, do not let it enter your minds,—that they will be delivered, or that you will see their faces again ; for their fate is fixed, their die is cast, their doom is sealed.

“ I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are ; and oh ! that I could invoke the Spirit of the unknown God to rest upon you, and deliver you from that awful chain of superstition, and liberate you from the fetters of fanaticism with which you are bound. I would advise you to scatter abroad, and never again organize with bishops, presidents, &c., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors. You have brought upon yourselves these difficulties by being disaffected, and not being subject to rule ; and my advice is, that you become as other citizens, lest

by a recurrence of these events you bring upon yourselves irretrievable ruin."

Having delivered this address, General Clark collected his prisoners and marched them off to Richmond, where they were placed in custody <sup>4</sup>. Our prophet and his six comrades were forwarded to the same town from Independence, on the 8th of November; but when near the Missouri river, their guards became intoxicated, and the prisoners got possession of their arms and horses <sup>5</sup>. They continued nevertheless to Richmond, where they were put in chains and closely guarded <sup>6</sup>. A court of inquiry was held on the 12th, in consequence of which our prophet and twenty-nine others were retained for trial, under the charges of high treason against the state, murder, burglary, arson, robbery, and larceny <sup>7</sup>. The court closed on the 29th, after which all the prisoners were either released or admitted to bail, except Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, with two others, who were sent to jail at Liberty, in Clay county, and Parley P. Pratt, with four others, who

<sup>4</sup> Corrill, p. 43.

<sup>5</sup> "History of Persecutions," p. 65.

<sup>6</sup> *Ib.* Corrill, p. 43.

<sup>7</sup> See Congressional Document, p. 1. Corrill, p. 43. "History of Persecutions," p. 69.

were confined in the jail at Richmond, to await their trial for the crimes already mentioned <sup>6</sup>.

About the same time, the legislature of Missouri commenced its session <sup>7</sup>. It was represented to that body, that the Mormon population in Caldwell and Davies counties were in a state of deplorable destitution, from the effects of the contest, and 2000 dollars were accordingly appropriated for their relief <sup>8</sup>. A number of Mormons met and drew up a petition to the legislature, setting forth a short history of their difficulties from the beginning, and praying that the governor's exterminating order might be rescinded <sup>9</sup>. It prayed further that they might be released from the deed of trust made in duress: that they might be compensated for the loss of their arms and other damages; and that they might be permitted to remain in Missouri. After much discussion, the petition was laid on the table until the July following; or, in other words, it was utterly rejected <sup>1</sup>.

Joseph Smith and the other six prisoners, committed to the jail at Liberty, remained for some time in prison; but early in the following year, 1839, succeeded in effecting their escape to the state of Illinois <sup>2</sup>. Those in Richmond jail, after

<sup>6</sup> Corrill, p. 43.

<sup>7</sup> Ib. p. 44.

<sup>8</sup> Ibid.

<sup>9</sup> "History of Persecutions," p. 73.

<sup>1</sup> Corrill, p. 44.

<sup>2</sup> "History of Persecutions," p. 73.

obtaining a change of venue, remained in confinement till the 4th of July, when most of them succeeded also in escaping<sup>3</sup>. The great bulk of the western Mormons, amounting to nearly 15,000 persons, being now deprived of nearly all their property, and fearful of remaining till spring, on account of the threatenings of the mob, wandered in the depth of winter through Missouri towards the Mississippi, a distance of 200 miles<sup>4</sup>. A large number arrived at the river, opposite Quincy, in Illinois, during February and March, 1839, where they found the ice running in such quantities that they were unable to cross, and were obliged to encamp, without sufficient clothes or shelter, in the open woods on the western bank of the river<sup>5</sup>. Among this miserable and deluded multitude were not only naked children, famished infants, and delicate women, but many widows, who had lost their husbands during the late wars, and were reduced to live upon the charity of their suffering companions<sup>6</sup>. The inhabitants of Quincy immediately called a public meeting, expressed their abhorrence of the conduct of the Missourians, and entered upon a course of well-sustained efforts to relieve

<sup>3</sup> "History of Persecutions," p. 70.

<sup>4</sup> *Ib.* p. 71. Corrill, p. 44. Turner, p. 55. "Times and Seasons," p. 709.

<sup>5</sup> Turner, p. 58.

<sup>6</sup> *Ib.* p. 59.

the necessities of the Mormons, and to provide for their future wants<sup>7</sup>. As soon as the ice would allow, the unhappy refugees crossed the river into Illinois, where they were received with the greatest hospitality and kindness<sup>8</sup>.

Of the "Mormon war" described in the last two chapters, much has been said, and public opinion, on the whole, has censured the proceedings of the people of Missouri<sup>9</sup>. That the Missourians carried the matter too far, and in many instances treated the Mormons with unnecessary cruelty, cannot be doubted<sup>1</sup>. At the same time, it is perfectly clear that there were many causes of aggravation, which serve considerably to palliate the atrocities which were committed<sup>2</sup>. In fact, it seems almost impossible that persons like the leaders of Mormonism, directing the pecuniary and the political acts of their followers, could long continue to live in peace with any community. Regarding the words of Smith as inspired, the Mormons can be united by him in order to accomplish any of his purposes, however desperate. Such a society holds the rights of its neighbours in its own hands, and possesses a capacity for secrecy, which enables it to commit depredations of every sort without the fear of detection.

<sup>7</sup> Turner, p. 59.

<sup>8</sup> Ibid. Harris, p. 35.

<sup>9</sup> Harris, p. 34.

<sup>1</sup> Ibid.

<sup>2</sup> Ibid.



A body so constituted, having its own peculiar interests, and inimical in its very nature to the rights of others, cannot fail to excite jealousy. When, in addition to the above, we consider the materials of which Mormonism is composed, when we reflect on the ignorance, the bigotry, the arrogance, and the fanaticism displayed by its votaries throughout their entire course, it cannot surprise us that a collision should take place between such a people and the very independent population by which they were surrounded. It was not the mere religion of the Mormons that offended the Missourians, it was their presumptuous claims, their purpose of mutual protection, their thefts, and their concealment of crimes, which, in a newly formed state of society on the utmost verge of the civilized world, exasperated the community of Western Missouri to deeds of unrelenting and unpitying vengeance.

## CHAPTER XI.

## THE PROPHET RETRIEVES HIS MISFORTUNES.

The Mormons gather strength from their reverses, and the Prophet is courted as a great political leader—Nauvoo is founded and increases with rapidity—The Prophet again speculates in “town-lots”—He sends Elder Hyde on a pilgrimage to Jerusalem—The pilgrim sees great signs in heaven, arrives in Palestine, and offers up a prayer on the Mount of Olives—The Prophet obtains Charters for the Nauvoo Legion, the City of Nauvoo, the Mormon University, &c.—Ordinances of the Mayor and Aldermen—Professorships in the University—A “Revelation” obtained for a Hotel and for the Temple—Tithes imposed on the Mormons—Description of the Temple and the Font—Egyptian Mummies—Book of Abraham—Times and Seasons—Letter to Queen Victoria—Designs of the Prophet.

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It might have been expected that the fearful downfall detailed in the last chapter would have extinguished the credit of Joseph Smith, and annihilated the prospects of his sect. Calculation after calculation had failed, plan after plan had been overthrown, and the professedly inspired prophet had never known the event until too late<sup>1</sup>. If he told

<sup>1</sup> Corrill, p. 48.

his people to go up and prosper in the name of the Lord, still they did not prosper ; but found even their reasonable expectations disappointed. If he foretold deliverance from their enemies, they waded at his command through difficulties, they followed him to the commission of crimes, but no deliverance came<sup>2</sup>. If he promised them the riches of the "Gentiles," those very "Gentiles" deprived them of their lawful property, expelled them from their homes, treated them as prisoners of war, and reduced them to abject poverty.

But, to the astonishment of the world, the devotion of the great body of the Mormons remained unshaken. Although a few quitted their ranks, the "Saints" generally seemed to derive new faith and increased harmony from their reverses<sup>3</sup>. Once more their prophet appeared at their head, and, instead of spurning him as a convicted impostor, and as the profligate author of their miseries, they welcomed him on his escape from imprisonment as a holy confessor<sup>4</sup>. Nor was Smith in any respect disheartened by his misfortunes. He knew that his missionaries were extending Mormonism with rapidity in England and in the eastern portions of America. He was aware that thousands of new

<sup>2</sup> Corrill, p. 48.

<sup>3</sup> "Times and Seasons," p. 273.

<sup>4</sup> "History of Persecutions."

proselytes, who had never seen his failures, were ready to gather at whatever place he might appoint. And, above all, he was conscious that the severities which had been inflicted in Missouri had procured a degree of sympathy for his cause in the neighbouring and rival state of Illinois, which he could employ to his peculiar advantage<sup>5</sup>.

On arriving in Illinois, he found himself, in fact, not merely an object of sympathy, but actually of respect<sup>6</sup>. The two great political parties of Whigs and Democrats in that State were almost equally divided, and each was desirous of securing the prophet's influence in its favour<sup>7</sup>. In that land of universal suffrage, where every male citizen who has attained his majority is entitled to a vote, it was well understood that Smith, with his fifteen thousand Mormons, and his power of controlling the ballot, might often turn the scale of political supremacy in whatever direction he might prefer<sup>8</sup>. The prophet availed himself of the advantage of his new position, and, by his dexterous management, the demagogues of *both* parties were soon flattering him, fawning around him, and expressing their willingness to serve him to the utmost<sup>9</sup>.

Early in 1839, the greater part of the Mormons settled in Illinois, under their prophet's direction,

<sup>5</sup> "Times and Seasons," p. 273.

<sup>6</sup> Harris, p. 35.

<sup>7</sup> Turner, p. 64.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid. p. 64. Harris, p. 35.

at a beautiful situation on the Upper Mississippi, at the head of the Des Moines Rapids<sup>1</sup>. Here the great river, within an almost semicircular curve, includes a level space upon which the prophet laid out a city, and named it Nauvoo, an appellation which he declared signified in Hebrew "Beautiful". The streets were planned so as to extend east and west across the curve of the Mississippi, being limited at each extremity by the river<sup>2</sup>. These streets were intersected at right-angles by others, which, running northward to the river, were bounded on the south by a rising ground, on the summit of which a new Temple was shortly founded<sup>3</sup>. It was given out that, although Zion, in Jackson county, Missouri, was to be the ultimate gathering place of the "Saints," Nauvoo was designed as the principal "Stake" until the times of the Gentiles should be fulfilled<sup>4</sup>. The "first Presidency" purchased the site of the new city at a small price, and sold out building lots to their followers at a considerable advance, for the benefit, as was supposed, of the general fund<sup>5</sup>. The missionaries were then instructed to send all converts to this place as soon as possible, together with whatever property they might possess<sup>6</sup>. Ac-

<sup>1</sup> Harris, p. 35. Turner, p. 59.

<sup>2</sup> "City of the Mormons," p. 8.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Turner, p. 59.

<sup>6</sup> Ibid. p. 63.

<sup>7</sup> Ibid. p. 59.

cordingly, the population of Nauvoo increased by thousands, and the prophet soon found that he had no cause to repent his expulsion from Missouri<sup>8</sup>. In a few months, the active Mormons had levelled the forests for miles around, had erected their neat dwellings, had prepared their fields and their gardens, and had caused the wilderness "to blossom as the rose"<sup>9</sup>. Their union and concert of action which had been the origin of many of their calamities, proved exceedingly advantageous to them in the establishment of their new community. The prophet by "revelation" assigned to every man his proper business, and under this theocratic government they arranged themselves in their new abode like a swarm of industrious bees<sup>1</sup>. But for their preposterous heresy, their lax morals, and their unprincipled head, they undoubtedly possessed the elements of an improving and prosperous people.

Smith immediately began to devise measures for the more extensive propagation of his imposture. Elder Hyde, previously a missionary to England, declared, that he had seen a vision requiring him to go to Jerusalem<sup>2</sup>. He was accordingly sent by the prophet from Nauvoo on a pilgrimage to Palestine, *to dedicate that land anew to Jehovah*<sup>3</sup>. This missionary, like the others, received no stated

<sup>8</sup> Harris, p. 35. Turner, p. 59. "Times and Seasons," p. 274.

<sup>9</sup> Ibid. <sup>1</sup> "Times and Seasons," p. 274, &c.

<sup>2</sup> Ibid. p. 739, &c. <sup>3</sup> Ibid.



salary ; but collected among the brethren whatever funds were necessary for his expenses <sup>4</sup>. Having arrived in England, he preached in Manchester and other places, where he obtained a little money, and then proceeded to Holland <sup>5</sup>. Thence he advanced by the Danube to Constantinople, where he took ship and arrived at Jaffa in October, 1841 <sup>6</sup>. He declared that, while on this voyage, he saw a bright glittering sword in the sky, the hilt of which was seized by a hand which stretched itself out from the heavens <sup>7</sup>. He added in his report, that when the Arabs who navigated the vessel beheld the appearance, they made a fearful outcry, and exclaimed " Oh, Allah, Allah, Allah ! " From Jaffa this pilgrim proceeded to Jerusalem, supporting his existence upon snails and similar diet, and often fasting entirely on account of his poverty <sup>8</sup>. On Sunday, October 24th, he went out of the city as soon as the gates were opened, crossed the brook Cedron, ascended the Mount of Olives, and there offered up a prayer which he committed to paper, and of which the following extracts will serve as specimens <sup>1</sup> :—

" O Thou, who art from everlasting to everlasting, listen to the prayer of thy servant, which

<sup>4</sup> "Times and Seasons," p. 597.      <sup>5</sup> Ibid.      <sup>6</sup> Ibid. p. 742.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid. p. 739.

<sup>1</sup> Ibid. pp. 739, 740, 741, &c.

he this day offers unto thee, in the name of thy holy child Jesus, upon the land where the Sun of Righteousness set in blood, and thine Anointed One expired. . . . Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and *under the shadow of thine outstretched arm* he has safely arrived in this place, *to dedicate and consecrate this land unto Thee*, for the building up of Jerusalem again, after it has been trodden down by the Gentiles, and for rearing a temple in honour of thy name. . . . . O Lord, remove the barrenness and sterility of this land, and let springs of water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when restored to its rightful heirs . . . . and let thy great kindness subdue the unbelief of thy people. . . . . Thou didst once move the heart of Cyrus to show favour unto Jerusalem and her children. Do thou now also inspire the hearts of kings to look with friendly eye towards this place. . . . . Let that nation which shall take an active part in behalf of Abraham's children, find favour in thy sight—let the glory of Israel overshadow them, and the power of the Highest protect them . . . .

“ Though thy servant is now far from his home,

and the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and his family, whom for thy sake he has left. Though poverty and privation be our earthly lot ; yet ah ! do thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal. . . . Do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. . . . Remember Zion [i. e. the Mormon sect], with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten ; she has mourned ; her enemies have triumphed, and have said, ‘ Ah ! where is thy God.’ Her priests and prophets have groaned in chains and fetters within the gloom walls of prisons, while many are slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished ! Do thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. . . .

“ Let a peculiar blessing rest upon the presidency of thy church [Smith, Rigdon, and Hyrum Smith], for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and a hiding place, and in the time of dis-

tress or danger be thou near to deliver. . . .  
Let thy blessing rest upon every faithful officer and member of thy Church, and all the glory and honour will we ascribe unto God, and the Lamb, for ever and ever. Amen."

This fervent pilgrim erected a pile of stones "for a testimony" on the top of the Mount of Olives, and another on Mount Zion<sup>2</sup>. Having conversed with many Jews, whom he found intensely interested in the idea of a literal restoration, he returned to Jaffa, and from thence sailed to Alexandria, where he embarked for Trieste on his return to Nauvoo<sup>3</sup>.

This pilgrimage to the Holy Land, with the prayer for Smith, Rigdon, and Co. upon the Mount of Olives, was evidently an effectual means of increasing the devotion of the more simple and religious Mormons. But there were many other methods adopted, in order to secure the co-operation of every class of characters. Parley P. Pratt was sent to England in 1839, where, as we have already seen, he took up his abode at Manchester, and published various works well calculated to entrap the credulous and unwary. Missionaries were likewise continually going forth from Nauvoo to every country where the English lan-

<sup>2</sup> "Times and Seasons," p. 741.

<sup>3</sup> Ibid.

guage is spoken (for elsewhere the gift of tongues was useless), and returning from time to time with wonderful stories of their extraordinary success<sup>4</sup>. Smith's genius, under the influence of political favour, took a higher flight than ever, and our prophet determined to obtain a *legal sanction* for all his proceedings, in order to resist effectually the opposition of "Gentiles" and "Dissenters." The Danite band had irregularly served his purposes in Missouri, and he now determined to reorganize it as his standing army, with lawful authority, so that it might serve him more completely in Illinois. He had suffered much in Far West by the intrusion of suspicious persons, and he now resolved on obtaining a municipal charter for Nauvoo, under which he might virtually hold the police of his city in his own hand, and keep all enemies at a distance. He saw the importance of controlling the education of the children of his converts, and therefore aiming as high as possible, he concluded upon asking for nothing less than a Charter for a University, which should direct education from its very commencement.

In conformity with these plans, our presidential triumvirate boldly applied to the Legislature of Illinois for the requisite powers<sup>5</sup>. They found the

<sup>4</sup> See "Times and Seasons" throughout.

<sup>5</sup> "Times and Seasons," p. 273.

Legislature even more favourable and pliant than they could have anticipated, and the very extensive privileges which they desired were granted almost without opposition<sup>6</sup>. Indeed the principal politicians seemed to vie with each other in sycophancy to the fanatical strangers; so anxious was each party to do some act that would secure their gratitude<sup>7</sup>. However disgraceful to Missouri some of the proceedings of its inhabitants may have been, Illinois was at least as fully disgraced by the insane "liberality" which its Legislature extended to the Mormons. On the 16th of December, 1840, all the above-mentioned privileges were granted, together with additional charters for three companies, respectively incorporated for building the Temple, for erecting a grand hotel, and for manufacturing purposes<sup>8</sup>. The Danite band was, in a measure, revived under the name of the Nauvoo Legion, and soon mustered seventeen hundred fighting men, to whose charge, by an unaccountable infatuation, the arms of the State were intrusted, including many pieces of cannon, and all necessary weapons and accoutrements<sup>9</sup>. Of this

<sup>6</sup> Turner, p. 61. Harris, p. 35. "Times and Seasons," p. 273, &c.

<sup>7</sup> Harris, p. 35.

<sup>8</sup> "Times and Seasons," p. 273.

<sup>9</sup> "Louisville Weekly Journal," August 3d, 1842. (Statement of J. C. Bennett.)



legion our prophet was appointed Lieutenant-General by the Governor of Illinois; while the whole corps was placed at the disposal of the Mayor of Nauvoo, in executing the laws and ordinances of the city corporation<sup>1</sup>. The council of the city was appointed to consist of a Mayor, four Aldermen, and nine Councillors, with full power to make such ordinances as might be expedient<sup>2</sup>. It was accordingly deemed expedient to ordain, in the course of the year, that "all *suspicious* persons, persons having no fixed place of residence or visible means of support, or unable to give a good account of themselves," might be confined to hard labour for ninety days, fined five hundred dollars, and imprisoned for six months<sup>3</sup>. Smith was duly elected Chief Councillor of the corporation of Nauvoo<sup>4</sup>. The Quartermaster General of Illinois, one John C. Bennett, having declared his conversion to the faith, was elected Mayor of the city, and was appointed Major-General of the Nauvoo Legion<sup>5</sup>. This John C. Bennett will become a conspicuous character in the close of our history. In regard to the Nauvoo University also, the short-sighted Legislature did its utmost to make Mormonism an established religion. The 24th section of the Act incorpo-

<sup>1</sup> Act of Incorporation; "Times and Seasons," p. 284.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid. p. 522.

<sup>4</sup> Ibid. p. 287, &c.

<sup>5</sup> Ibid. p. 275. "Louisville Journal," August 3d, 1842.

rating the city of Nauvoo, contains the following provisions <sup>6</sup>:

“The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the arts, sciences, and learned professions, to be called the ‘University of the City of Nauvoo,’ which institution shall be under the control and management of a board of trustees, consisting of a Chancellor, Registrar, and twenty-three Regents, which board shall thereafter be a body corporate and politic, with perpetual succession, by the name of the Chancellor and Regents of the University of the City of Nauvoo, \* \* \* provided that the trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the trustees of any other college or university of this state.”

In conformity with these provisions, we find the names of Lieutenant-General the Prophet Smith, Sidney Rigdon, and Hyrum Smith at the head of the Regents; with the valiant Quarter-Master and Mayor, Major-General Bennett, for their Chancellor. Sidney Rigdon was appointed Professor of Rhetoric, Belles Lettres, and “Church History,” Orson Pratt of Mathematics and English Literature, and Orson Spencer of Languages<sup>7</sup>. The

<sup>6</sup> “Times and Seasons,” p. 284.

<sup>7</sup> Ibid. p. 631.

Lieutenant-General and Prophet would doubtless have been appointed President, but for the fact that his ignorance and utter want of literary education had so long been used as an evidence of the truth of his doctrines, that his appointment to the Presidency of a University would have been too ridiculous even for the Mormons.

In reference to the Temple and the grand Hotel, Smith was not satisfied with obtaining charters from the Legislature, but produced, in January, 1841, an express "revelation" from heaven in their behalf. A portion of this document is as follows <sup>s</sup> :—

" Verily, verily, I say unto you, let all my saints come from afar, and send ye swift messengers, yea, chosen messengers, and say unto them, come ye with all your gold, and your silver, and precious stones, and with all your antiquities ; and all who have knowledge of antiquities that will come may come ; and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth, and with iron, and with zinc, and with copper, and with brass, and with all your precious things of the earth ; and build a house to my name for the Most High to dwell therein ; for there is not a place found upon earth, that he may come and restore again

<sup>s</sup> "Times and Seasons," p. 425.

that which was lost unto you, or which he hath taken away, even the fulness of the priesthood \* \* \*. And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people ; for I design to reveal unto my Church things which have been kept hid from the foundation of the world ; things that pertain to the dispensation of the fulness of time. And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built.”

In reference to the Hotel, the “revelation” ran as follows<sup>9</sup> :—

“ Verily I say unto you, let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall show unto them, upon the place which he shall show unto them also. And it shall be for a house of boarding, a house that strangers may come from afar to lodge therein \* \* \*. Let it be built unto my name, and let my name be named upon it ; and *let my servant Joseph and his house* have place therein from generation to generation. For this anointing have I put upon his head, that his blessing shall

<sup>9</sup> “Times and Seasons,” p. 427.

also be put upon the heads of his posterity after him ; and as I said unto Abraham, even so I say unto my servant Joseph, *in thee and in thy seed shall all the kindreds of the earth be blessed*. Therefore, let my servant Joseph, and his seed after him, have place in that house from generation to generation, for ever and ever, saith the Lord ; and let the name of that house be called the Nauvoo House, and let it be a delightful habitation for man, and a resting-place for the weary traveller, that he may contemplate the glory of Zion and the glory of this corner-stone thereof.”

The money necessary for the erection of the temple was appointed to be raised among all Mormons in Europe and America, by tything and consecration, and to be paid *into the hands of Joseph Smith*<sup>1</sup>. All were at liberty to consecrate whatever they would ; but the tything required was a tenth of all that a person possessed at the commencement of the edifice, and a tenth of all his increase from that time till the completion of the temple<sup>2</sup>. This remarkable building, as yet unfinished, is a hundred and twenty feet in length by eighty in breadth<sup>3</sup>. At the centre of it is a great baptismal font or laver, eighteen or twenty feet

<sup>1</sup> “Times and Seasons,” p. 737, &c.

<sup>2</sup> Ibid.

<sup>3</sup> “City of the Mormons,” p. 10.

square, and resting upon the backs of twelve oxen, as large as life, and tolerably well sculptured <sup>4</sup>. The laver and oxen are of wood, and painted white; but the Mormons assert that they are to be hereafter gilded or covered with plates of gold <sup>5</sup>. At this place baptisms for the dead are celebrated, as well as baptisms for the healing of diseases; but baptisms for the remission of sins are performed in the Mississippi <sup>6</sup>.

With regard to the "Nauvoo House," a building plainly designed for the especial benefit of the prophet, the necessary money was to be raised by the sale of shares, which the projectors declared would produce a profit of twenty-five per cent. per annum, on account of the immense number of strangers who were expected to come to Nauvoo "to contemplate the word of the Lord, and the cornerstone which he had appointed for Zion<sup>7</sup>." The elders were required to preach upon this subject, and to exhort the people to purchase stock, partly by considerations of interest and partly from respect to the "revelation," which commanded the erection of the building <sup>8</sup>. Their efforts have been strenuous; but hitherto have met with little success, and as only a small amount of stock has been taken, the walls of the building remain incomplete <sup>9</sup>.

<sup>4</sup> "City of the Mormons," p. 16.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid. p. 13.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid. p. 17.



Smith had obtained, while in Kirtland, four Egyptian mummies, which had accompanied him in his flight to Missouri and thence to Illinois. These were now set up in an open case, and exhibited to the wondering spectators, as a king of Egypt with his two wives, and the daughter of another king<sup>1</sup>. Old Smith, the patriarch, being now dead, his widow, the aged mother of our prophet, frequently took upon herself to recount fabulous histories of these mummies, and to declare the extraordinary "providences" by which they came into her son's hands. The papyrus in which they were enveloped was removed by the application of a backwoodsman's axe, and exhibited as containing the actual handwriting of Abraham, "written with his own hand while in Egypt<sup>2</sup>." Our prophet went so far as to produce a *translation* of the inscriptions, which he published under the title of the "Book of Abraham" with explanatory cuts taken from the figures of men and animals on the papyrus<sup>3</sup>.

Soon after the prophet's arrival at Nauvoo, a periodical publication was commenced at that place, entitled the "Times and Seasons." This work appeared once a fortnight, in sixteen pages, 8vo., and was circulated throughout the Mormon con-

<sup>1</sup> Corrill, p. 45. "City of the Mormons," p. 28.

<sup>2</sup> Ibid. p. 28.

<sup>3</sup> "Times and Seasons," p. 703.

gregations in England, the United States, and the British Colonies. For some time, "Don Carlos" Smith, the prophet's brother, was the editor; but after his death, our indefatigable prophet, General Smith, assumed the publication. The "Times and Seasons" is edited with a great degree of ingenuity, and acquaintance with the popular theology of the age. It answers all the purposes of an "Ecclesiastical Gazette," a "Missionary Herald," a religious magazine, and a common country newspaper. Within its pages may be seen "Proclamations to the Saints scattered abroad," signed by the triumvirate; essays in vindication of Mormonism, with laboured evidences of its truth; together with reprints of entire acts of the friendly Legislature. It contains also numerous "revelations" from the editor as prophet, obituaries, marriage-notices, and advertisements of farms, shops, and every description of quack medicines. There also the curious examiner will find the reports of the Mormon missionaries throughout the world; orders to the Nauvoo legion, issued by the editor as Lieutenant-General; choice specimens of Mormon poetry; and marvellous scraps of news from all quarters. He will not fail to be struck, and perhaps amused, by the appearance in the 38th number, of a long letter from Parley P. Pratt to Queen Victoria, in which Her Majesty is solemnly warned to "dis-

pense with pride, luxury, extravagance, and excess," and to become an humble believer in Joseph Smith<sup>1</sup>. It may be readily imagined that this publication is a powerful auxiliary in the diffusion and maintenance of the Mormon imposture.

Having thus considered the principal measures of the prophet, since the period of his last inglorious escape from prison, it may be proper to close this chapter with a brief review of his *designs*, as gathered from his publications and official announcements.

Although Smith and his accomplices, in the first instance, aimed chiefly at the acquisition of *wealth*, yet as the delusion began to spread, and more became duped than they anticipated, they found an easy opening to the attainment of *power*<sup>2</sup>. Having experimented freely on the credulity of mankind, their plans assumed a wider range, and at length the prophet determined to pursue a path similar to that of Mahomet, and to attain his end by similar means<sup>3</sup>. The auspicious circumstances under which the Mormons commenced their new settlement at Nauvoo, encouraged him to systematize his efforts, and to adopt the modes of procedure which seemed to give the best promise of success. Thus he resolved on a *concentration of*

<sup>1</sup> "Times and Seasons," p. 592.

<sup>2</sup> Harris, p. 43.

<sup>3</sup> Ibid.

*his power*, and the proclamation was accordingly issued, requiring his hundred thousand adherents to gather as soon as possible in the neighbourhood of Nauvoo, where alone their baptisms for the dead were to be effectual<sup>4</sup>. In this way property was brought into his hands; while to the continual augmentation of his standing army was added a prospect of indefinite increase<sup>5</sup>. Following out the same idea, he secured for his troops, as we have seen, the possession of the arms of the State, and kept these fanatical soldiers constantly on drill, in order to prepare them for future service<sup>6</sup>. What is to be the nature of this service may be clearly gathered from many prophecies, in which it is foretold that all unbelievers will be destroyed, and that all earthly governments will be annihilated by the physical power of the "Saints<sup>7</sup>." In the "Book of Covenants" the Mormons are thus addressed:—"With you, saith the Lord Almighty, I will rend the kingdoms<sup>8</sup>." And again, "I have called upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight man-

<sup>4</sup> "Times and Seasons" for June 1, 1841, p. 426.

<sup>5</sup> Harris, p. 45.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid.

<sup>8</sup> "Book of Covenants," p. 95.

fully for me ; and *their enemies shall be under their feet*<sup>9</sup>." In the same spirit, Parley P. Pratt asserts that "all who will not hearken to the Book of Mormon shall be cut off from among the people, and that too in the day it comes forth to the Gentiles and is rejected by them<sup>1</sup>." So, also, "Joab, General in Israel," prophesies in the "Times and Seasons"<sup>2</sup> : "I stood on Mount Zion, by the Temple of the Great King, and saw people like great waters, for they were many, gathered from all nations under the whole heavens, and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners and the implements of war, forming to the sound of the clarion. And a great shout was heard in the camp of the saints, and a voice like the sound of a mighty trumpet, saying, 'Go, and possess your inheritance, and avenge the wrongs of your progenitors !' and the battle was set in array, and the armies of the saints moved forward, attended by thunder and hail, and fire and storm, conquering and to conquer. And the armies of the aliens trembled at the voice, like Belshazzar at the hand-writing on

<sup>9</sup> "Book of Covenants," p. 46.

<sup>1</sup> "Voice of Warning," by Parley P. Pratt, p. 186, quoted by Harris, p. 46.

<sup>2</sup> "Times and Seasons" for Feb. 1, 1842, p. 681.

the wall, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. *All were conquered, and the land possessed.*"

Prophecies like the above can hardly be considered ambiguous, when viewed in connection with the actual proceedings of General Joseph Smith. Whatever ambiguity may remain in them, is doubtless designed to be fully expounded, in the first place, to the people of Missouri<sup>3</sup>. We have seen that, at the founding of Zion, prophecies were uttered of so decisive a nature, that Smith must be considered as pledged to retake his former possessions in Jackson County, either by stratagem or by violence<sup>4</sup>. The whole scheme hinges on the recapture of the New Jerusalem; and unless this object should be accomplished, Mormonism must prove a failure even in the eyes of its most enthusiastic votaries<sup>5</sup>.

It would appear then, that in the case of our prophet, an original cunning led to deceitful measures for the acquisition of money. These measures proving successful, led also to spiritual power, and the possession of this power developed ambi-

<sup>3</sup> Turner, p. 64.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.



tion. Ambition, thwarted in Missouri, fostered in Illinois, and assisted by a concurrence of circumstances, ultimately produced in an unscrupulous mind designs of the most summary vengeance, and projects of the most unbounded conquest and spoliation.

## CHAPTER XII.

THE PROPHET IS LEFT IN A DANGEROUS  
PREDICAMENT.

Estimate of the number of Mormons—Smith a source of corruption to his followers—His wickedness no argument against Mormonism—Evidences of Mormonism—Views of other denominations—Roman Catholics—Church of England—Presbyterians—Methodists—Irvingites—Character of the Mormons—Character of the Prophet—The Author's visit to Nauvoo—The personal appearance of the Prophet—His opinion of a Greek Psalter—Mormon congregation—Smith's fraudulent bankruptcy—The Prophet plans the assassination of Ex-Governor Boggs—He takes many "spiritual wives"—Rigdon, Bennett, and others apostatize—The prophet is arrested and released—He fortifies Nauvoo, and defies the Government—Conclusion.

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ALTHOUGH the author of this work has in round terms spoken of the Mormons as amounting to 100,000, it has often been questioned whether they have at any time actually attained to that number <sup>1</sup>. The Mormons themselves claim a population of more than 120,000, while the lowest estimate of others places it at about 60,000 <sup>2</sup>. In the absence

<sup>1</sup> Turner, p. 3. Clark, p. 217.

<sup>2</sup> Clark, p. 217.

of any accurate data, a few facts will now be mentioned, which will render the first estimate not altogether incredible.

As early as the year 1833, we have seen that the Mormons commenced the erection of a building which cost 40,000 dollars, or nearly nine thousand pounds. Although this amount was never entirely collected, still, as the Mormons are by no means a wealthy people, the subscribers must have been very numerous. We find those of Missouri alone occupying, in 1838, more than an entire county, and covering with their farms an area exceeding four hundred square miles<sup>3</sup>. At their expulsion, five hundred Mormon property-holders sign the abhorred "deed of trust," while in the single town of Far West six hundred guns are surrendered, besides other arms. From twelve to fifteen thousand Mormons are driven from their homes in Missouri during the ensuing winter. A portion of the Mormons settle in Illinois, and another large portion in the adjoining territory of Iowa. At Nauvoo, their principal town in Illinois, the number of dwellings is represented as 1200<sup>4</sup> in 1841, and in the following year the same place furnishes 1700 fighting men to the Nauvoo Legion; the citizens themselves claiming a population of 10,000 souls<sup>5</sup>.

<sup>3</sup> See "Map of Missouri."      <sup>4</sup> "Times and Seasons," p. 624.

<sup>5</sup> "City of the Mormons," pp. 8. 26.

During the present year, it is known that Mormon congregations exist in most parts of the United States and Canada, while in England, a single neighbourhood in Herefordshire has been described as containing 1500 Mormons. To this may be added the statement already quoted from the *Liverpool Albion*, to the effect, that 5000 Mormons had already emigrated from England, and that an equal number were expected to follow them in a few months.

Yet, whether the number of Mormons be a hundred and twenty thousand, or a hundred thousand, or only sixty thousand, it is certain that, from the causes already enumerated, the delusion has taken deep root, both in the western and in the eastern hemispheres. Its converts are generally gathered from sectarian bodies, although the Church of England has not escaped, and a few have been proselyted from Romanism. These people are not altogether of the lowest class, and they seem to possess at least an average share of intelligence and education. They appear generally to be led to embrace the system by natural weakness, credulity, or superstition; and it is but fair to infer that many of them may be well-meaning and conscientious persons<sup>6</sup>. Whatever religious principle remains in any of them must be

<sup>6</sup> Turner, p. 8.

ascribed to their insignificance as Mormons, since no stretch of charity can induce us to imagine any rectitude of purpose in the men who are most conversant with the prophet himself<sup>7</sup>. A corrupting influence, in fact, emanates from Smith, as from a demon, which spreads a moral pestilence wherever it extends, making the wicked still worse, and taking from others even the little religion which they previously possessed. The bands of sanguine emigrants who arrive at Nauvoo are compelled very shortly after their arrival to correct their preconceived ideas respecting that "earthly paradise." If they are altogether poor and destitute, they are treated by the prophet with the most consummate disdain; if they have a little money, they are flattered and cajoled till they are reduced to poverty, and left to shift for themselves<sup>8</sup>. If they express any disappointment, the prophet and his accomplices rebuke them in unmeasured terms, and tell them to go home again if they choose, and go to perdition<sup>9</sup>. The faith of some is entirely overthrown by the strong revulsion of feeling produced by language and conduct so entirely unexpected, and while abandoning Mormonism, the apostates generally reject religion altogether, and fall into Atheism<sup>1</sup>. Others persevere through every dis-

<sup>7</sup> Turner, p. 8.

<sup>8</sup> "City of the Mormons," p. 54.

<sup>9</sup> Ibid. p. 54.

<sup>1</sup> Turner, p. 3.

couragement, with a faith which seems to gather strength from the rude shocks which it necessarily sustains. The process of moral deterioration goes forward in them with fearful rapidity. Whatever reverence they may have possessed for the Bible, or for sacred ordinances, is soon entirely dispelled, and all seriousness is treated as hypocrisy and affected sanctimony<sup>2</sup>. The worship which they attend is utterly destitute of dignity and decorum, and they hear the most sacred terms employed by the preachers with the most disgusting levity<sup>3</sup>. They are presented with no motives to humiliation, prayer, or self-denial, and, in fact, with little but bold speculations on divine things, idle assertions of miraculous gifts, exhortations to take stock in the Nauvoo House, and disgraceful proclamations respecting stolen goods<sup>4</sup>. Not unfrequently, in their presence, the prophet and his elders speak disparagingly of the "old fashioned book called the Bible<sup>5</sup>," and again, by the perverse employment of isolated passages, make Scripture appear to sanction thefts, curses, murders, and all imaginable abominations<sup>6</sup>.

The wretched dupes cannot avoid seeing much in Smith's character, from which, in a sounder state

<sup>2</sup> "City of the Mormons," p. 18.

<sup>3</sup> Ibid. p. 42.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid. p. 18.

<sup>6</sup> Ibid. p. 51.



of mind, they would turn with loathing and disgust. They are taught, therefore, that the evidence of Mormonism does not depend on the character of Smith, but on the secret witness of the Spirit, which proves his revelations to be true<sup>7</sup>. They are made to believe that Smith may be all that the Gentiles report him to be, that he may be a swindler, a liar, a drunkard, a swearer, a murderer, a thief, an adulterer, and still a true prophet of the Most High God<sup>8</sup>. They are assured that David the Psalmist, although a true prophet, was a most infamous person ; and that after death he went to punishment, according to the words of St. Peter, "David hath not yet ascended into heaven"<sup>9</sup>. That although Smith, in like manner, may become extremely iniquitous, and may even apostatize from Mormonism and go into the lake of fire, the revelations given him by the Most High will yet remain obligatory upon the consciences of all mankind<sup>1</sup>.

In regard to the evidences of Mormonism, they are further taught to regard the testimony of the twelve witnesses to the Book of Mormon in the present age, as of at least equal force to the testimony of the twelve apostles to the Christian revelation in a

<sup>7</sup> "City of the Mormons," p. 47.

<sup>8</sup> Ibid.

<sup>9</sup> Smith's Sermon, reported in "Times and Seasons," for June 1st, 1841.

<sup>1</sup> "City of the Mormons," p. 47.

remote age<sup>2</sup>. The antiquities existing in different parts of North America are pointed out to them as strongly corroborating the historical portion of the volume in question<sup>3</sup>. They are reminded of the prophet's ignorance, and his want of a good education, circumstances which demonstrate to their satisfaction, that he could not have been the original author of the professed revelations published by him<sup>4</sup>. They are required to consider the vast rapidity with which Mormonism has spread, even in highly civilized countries, through the preaching of illiterate men, as a certain evidence of the Divine favour<sup>5</sup>. If any require direct proof of the inspiration of Smith, they are answered by a demand for the direct proof of the inspiration of Isaiah, Jeremiah, or Ezekiel<sup>6</sup>.

Prophecy also is abundantly used, and Joseph's bough "running over the wall," is made to signify, as we have already hinted, the progenitors of the American Indians crossing the Atlantic Ocean from the land of Israel<sup>7</sup>. "The utmost bounds of the everlasting hills" are said to be necessarily in America, while the expressions "Ephraim's seed shall become a multitude of nations," and "the children of Ephraim shall tremble out of the *west*,"

<sup>2</sup> Turner, p. 253.

<sup>3</sup> "Times and Seasons," p. 640.

<sup>4</sup> Ibid. p. 643. <sup>5</sup> Ibid. <sup>6</sup> "City of the Mormons," p. 17.

<sup>7</sup> Turner, p. 185.

are declared to indicate the numerous tribes of American Indians, and their position in regard to Jerusalem<sup>8</sup>. The words of Isaiah, "Woe to the land shadowing with wings," are made to apply to North and South America, without reference to the context, "which is beyond the rivers of Ethiopia<sup>9</sup>." The declaration of our Lord, "Other sheep I have which are not of this fold," is referred to his intention of descending in America, and proclaiming salvation to the tribes of Indians<sup>1</sup>. By a similar perversion of Holy Writ, the verse, "Truth shall spring out of the earth," is made, as before-mentioned, to signify the disinterment of the Book of Mormon at the hill Camorah; while the angel of the Apocalypse, "flying in the midst of heaven," is the angel who delivered the golden plates to Joseph Smith the money-digger<sup>2</sup>.

Being thus indoctrinated in the evidences of Mormonism, the proselytes are made to understand their position in regard to the different denominations of Christians. The Mormon sect is to be regarded as the only true Church upon earth<sup>3</sup>. The Roman Catholic Church is to be considered as, in many respects, resembling, or

<sup>8</sup> Turner, pp. 186, 187.      <sup>9</sup> "City of the Mormons," p. 25.

<sup>1</sup> "Book of Mormon," p. 486. "City of the Mormons," pp. 47-76.

<sup>2</sup> Turner, pp. 189, 190.

<sup>3</sup> Harris, p. 46. Pratt's "Voice of Warning," p. 186.

rather counterfeiting, the true Church, but still as altogether idolatrous and corrupt <sup>4</sup>. Of this scarlet lady, the Church of England is the eldest daughter, and the sect of Methodists the grand-daughter <sup>5</sup>. The Presbyterians, Baptists, Lutherans, &c., all stand in their several degrees of relationship to the great "mother of abominations <sup>6</sup>." As to the Church of England in particular, she is merely a Parliament Church, having a form of godliness, but denying the power thereof <sup>7</sup> (*i. e.* the power to work miracles). Her Bishops and other clergy make "a god of their belly," and regard money as their idol <sup>8</sup>. Her Thirty-nine Articles are "a bundle of inconsistencies from beginning to end <sup>9</sup>." Her baptism is an empty ceremony, being administered by those who have no direct commission <sup>1</sup>. Her succession, being through Rome, is utterly nugatory and invalid <sup>2</sup>.

The Scottish Kirk, and the Presbyterians generally, are placed on a similar footing. All their "affected solemnity and long-facedness" (as the Mormons say) are produced by hypocrisy and false doctrines respecting God <sup>3</sup>; and the Presbyterians

<sup>4</sup> "City of the Mormons," p. 17.

<sup>5</sup> "Times and Seasons," p. 647. "City of the Mormons," p. 40.

<sup>6</sup> "Times and Seasons," p. 647.

<sup>7</sup> "City of the Mormons," p. 40.

<sup>8</sup> *Ib.* p. 38.

<sup>9</sup> *Ibid.*

<sup>1</sup> *Ib.* p. 39.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ib.* p. 18.

throughout the world are represented as agreeing with the Church of England in loving lies more than they love the truth, and in opposing to their utmost the propagation of Mormonism and the efforts of its missionaries <sup>4</sup>.

In regard to the Irvingites, the Mormon proselytes are taught, that they are "a people who have counterfeited the truth more than any modern sectarians, inasmuch as they have apostles, prophets, pastors, teachers, evangelists, and angels, besides the gifts of tongues and healing <sup>5</sup>." All their doctrines and gifts, though closely allied to Mormonism, must yet be considered by the true "Saint" as the work of evil spirits, for the following reasons:—1st, Mr. Irving placed in his "church" *first, women*, and secondarily, *apostles*; whereas, a woman has no authority to organize a church, and apostles are the first in dignity. 2ndly, These women (the Miss Campbells) would speak in a meeting, and rebuke Mr. Irving, in both which respects they acted in opposition to Scripture. 3rdly, The Irvingites profess to receive the Spirit without the intervention of proper ordinances; whereas, the Scriptural way of obtaining the Holy Spirit is by baptism <sup>6</sup> and the laying on of hands <sup>7</sup>.

<sup>4</sup> "Times and Seasons," p. 647.      <sup>5</sup> *Ib.* p. 746.      <sup>6</sup> *Ibid.*

<sup>7</sup> It may be remarked in this connexion, that a few years since, the Mormon missionaries endeavoured to convert an

After the above description of the religious teaching communicated to the Mormon converts in Nauvoo, the reader will be prepared to hear that their character as a body is far from enviable. Excepting, of course, many simple and honest individuals, the Mormons at Nauvoo are regarded by their neighbours as thievish and deceitful; and, as in Missouri, so in Illinois, they are supposed to plunder upon principle, "as the Israelites spoiled the Egyptians." A very respectable person, residing at Montrose, opposite to Nauvoo, declared to the author, that during the three years which had elapsed since the settlement of the Mormons in his vicinity, fourteen robberies, to the amount of two thousand dollars, had been committed upon his property<sup>s</sup>. A similar character is assigned to them by many who have quitted their fellowship in disgust, and have had sufficient courage to denounce them before the world. Nor can it be expected that the morals of the disciples should be

Irvingite congregation in Upper Canada. As a proof of their religion, they adduced their peculiar apostleship and their miracles. On the other hand, the Irvingites were equally well prepared with miracles and apostles; nor did either party succeed in making an impression upon the other. They finally separated, under the mutual conviction that the miracles and apostleship of the opposite party were the work of demons, and with profound commiseration for the awful infatuation of the deluded believers.

<sup>s</sup> "City of the Mormons," p. 50.



greatly superior to those of their master. On the contrary, it might be reasonably anticipated, that the standard of virtue would gradually sink, until it approached the same level as that of the profess-  
edly inspired and infallible prophet.

In regard to the prophet himself, it is difficult to imagine a human being more corrupt, or more destitute of redeeming qualities. The reader of the preceding history can have distinguished little in his character besides unscrupulous audacity, reckless falsehood, low cunning, grovelling vulgarity, daring blasphemy, and grasping selfishness, combined with a genius eccentric in its aims, fertile in its expedients, and mad in its ambition. To the above traits of natural disposition it is necessary to add, that, although a married man and the father of a large family, Joseph Smith is notoriously addicted to several kinds of gross debauchery. He has been often intoxicated ; and has sometimes justified his inebriation by asserting, with characteristic invention, "that it was necessary that he should be seen in that condition, to prevent his followers from worshipping him as a god<sup>9</sup>." He has even acknowledged the fact in his public discourses, "in order," as he has affirmed, "that he may set a good example to the elders, and induce them openly to confess their sins<sup>1</sup>."

<sup>9</sup> "City of the Mormons," p. 49.

<sup>1</sup> Ibid.

In consequence of the immense numbers of English Mormons, who passed near Kemper College on their way to the prophet and the temple, the author of this work visited Nauvoo in April 1842, and had *the honour* of an interview with Joseph Smith and many of his people. Smith is a coarse plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and the clown. His hands are large and awkward, and on one of his fingers he wears a massive gold ring. He has a downcast look, and possesses none of that open and straightforward expression which generally characterizes an honest man. His language is uncouth and ungrammatical, indicating very confused notions respecting syntactical concords. When an ancient Greek manuscript of the Psalms was exhibited to him as a test of his scholarship, he boldly pronounced it to be a "*Dictionary of Egyptian hieroglyphics*." Pointing to the capital letters at the commencement of each verse, he said, "Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the *reformed Egyptian* language. Them characters is like the letters that was engraved on the golden plates." He afterwards proceeded to show his papyrus, and to explain the inscriptions; but probably suspecting that the author designed to entrap him, he sud-

denly left the apartment, leaped into his light waggon, and drove away as fast as possible. The author could not properly avoid expressing his opinion of the prophet to the assembled Mormons; and was engaged for several hours in a sharp controversy with various eminent dignitaries. As the City Council had passed an ordinance, under which any stranger in Nauvoo speaking disrespectfully of the prophet might be arrested and imprisoned without process<sup>2</sup>, the author deemed himself happy in leaving Nauvoo unmolested, after plainly declaring to the Mormons that they were the dupes of a base and blaspheming impostor. During a visit of three days, he had an opportunity of attending their Sunday services, which were held in a grove adjoining the unfinished temple. About two thousand persons were present, and the appearance of the congregation was quite respectable. Many grey-headed old men were there, and many well-dressed females. There were also numerous groups of English emigrants, together with many little children, who had been removed from the privileges of their mother Church, and led by their besotted parents into this den of heresy, to imbibe the principles of a delusion worse than paganism.

It has since appeared that, at the period of the

<sup>2</sup> Testimony of Bennett, "Louisville Journal," Aug. 3, 1842.

author's visit, the prophet was engaged in a scheme of the most fraudulent description<sup>3</sup>. Having privately secured to his family, and consequently to himself, the title to many valuable pieces of property in Nauvoo, he proceeded, under the new bankrupt act of the United States, to get himself declared insolvent, and thus to deprive his creditors of their undoubted rights. This step was followed by others of a still more reckless and profligate description. Smith had publicly prophesied in 1841, in the presence of thousands, that his old enemy Boggs, the ex-governor of Missouri, would die by *violent hands* within a year. He now offered a reward of five hundred dollars to several of the Danites, if they would assassinate the gentleman in question. One of the terrible band accordingly proceeded more than two hundred miles, to Independence, where the ex-governor resided. Smith being asked by Bennett, the mayor, to inform him where this Danite had gone, promptly replied, with a significant nod, that "he was gone to fulfil prophecy." In the course of two months, the Danite returned to Nauvoo; and on the day following his arrival the news reached that place that the ex-governor had been assassinated. The Danite, who had previously been miserably poor,

<sup>3</sup> Bennett's testimony quoted above, from whence most of the following facts are derived.

now appeared in possession of an elegant carriage and horses, and with his pockets filled with gold. The "Nauvoo Wasp," a paper, edited by the prophet's brother William, in conveying intelligence of the supposed assassination, gloried in the act; and, while defending Joseph from any participation in the crime, dared to use these expressions: "It remains to be seen who did the noble deed."

But this was by no means the worst part of that career of stupendous villainy, upon which the prophet had now entered. He had already taught the doctrine, that "the blessings of Jacob were granted to him;" in consequence of which he asserted that he might indulge, like David and Solomon, in unrestricted polygamy. In conformity with these instructions of their *infallible* head, many English and American women, whose husbands or fathers had been sent by the prophet on distant missions, were induced to become his "spiritual wives," "believing it to be the will of God." In these iniquitous proceedings he was assisted by several of his "apostles," who had attained eminence as successful preachers of Mormonism in England. His audacity however, at length, carried him too far, and plunged him into difficulties which all good Christians must hope will prove inextricable. Having attempted to add the daughter of Sidney Rigdon to the number of his "wives,"

the father, who had accompanied him without hesitation in his long course of imposture, proved that he was not dead to natural affection, by resenting an insult which he ought to have foreseen, and by dissolving his association with the abandoned prophet. Bennett, the mayor, had advised Smith to desist from his intemperate course: in consequence of which advice the prophet accused him of being his enemy, and a quarrel ensued, which terminated in the apostasy of the mayor of Nauvoo. Bennett immediately attacked Joseph in the public prints, and exposed his nefarious proceedings in terms of unmeasured severity<sup>4</sup>. He spoke of him as "a polluted mass of corruption, iniquity, and fraud; a beast, and false prophet, who must be washed in the laver of the law until his polluted carcass and corrupt soul shall be purified by fire." On the other hand, Smith applied to a person who is said to have witnessed a former murder committed by him, and told him that "Bennett could be easily put aside, or drowned, and no person would be the wiser for it; and that it ought to be attended to for the benefit of the 'church,' and the sooner the better." Bennett declared that twelve Danites, disguised in female apparel, came subsequently to his residence by night in order to kidnap him; but

<sup>4</sup> See "Louisville Journal," "Burlington Hawk-eye," "Sangamon Journal," "St. Louis' Bulletin," "Warsaw Signal," &c.



that being well prepared for their reception, he obliged them to retire.

The apostasy of Rigdon, Bennett, Robinson, Orson Pratt (brother of Parley), and other Mormons of distinction, might have discouraged a person less determined than our prophet. But he still felt himself secure, and believed that, however overwhelming the proofs of his habitual perpetration of the blackest crimes, the "democratic" authorities of Illinois would not dare to punish him, or venture to throw away the benefit of his immense political influence at the approaching elections<sup>5</sup>. He knew, likewise, that the faith of the great body of his followers remained unshaken; and that the apostasy of Rigdon had left him the sole commander of perhaps a hundred thousand Mormons. On Sunday, the 21st of June, he addressed his numerous congregation as usual, and taking for his subject the doctrine of consecration, required all his followers "to come forward and consecrate *all* their property to the Lord, by placing it at the Apostles' feet<sup>6</sup>." On the 4th of July, the anniversary of American Independence, we find him at the head of the Nauvoo Legion, reviewing his troops, and exhibiting their manœuvres to a large number of admiring visitors<sup>7</sup>.

<sup>5</sup> "Louisville Journal," Aug. 3, 1842.

<sup>6</sup> Ibid.

<sup>7</sup> "Burlington Hawk-eye" of July 7, 1842.

It appears, however, by later intelligence, that the governor of Missouri ultimately demanded the prophet for trial, at the hands of the governor of Illinois ; and that the latter, finding public opinion on his side, issued a warrant for his apprehension. Joseph was accordingly arrested ; but the municipal authorities of Nauvoo immediately granted a writ of *habeas corpus*, and he was released. The governor ordered the re-arrest of the culprit, declaring the *habeas corpus* to be a nullity, and offering a reward of 200 dollars for his apprehension. The Mormons had prepared for this crisis ; and having fortified Nauvoo with the cannon of the State, defied the authorities with impunity ; and expressed their determination to fight to the last, in defence of their prophet and their faith.

In this predicament we are compelled to leave the hero of our narrative. The reader will, no doubt, join with the author in a sincere and hearty wish that the supremacy of law may be finally vindicated, that the local government may be in some measure redeemed from the disgrace which it has justly incurred, and that an example may speedily be made of the iniquitous being who has outraged revelation and reason, set heaven and earth at defiance, and forfeited, at least, all claim to mercy at the hands of man.



## APPENDIX.

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### ANALYSIS OF THE BOOK OF MORMON<sup>1</sup>.

THE Book of Mormon consists, as already stated, of fifteen separate books, professing to have been written at different periods by various authors, whose names they respectively bear. These authors are represented as belonging to the same people, and as being inspired by Jehovah to write a faithful record of events as they occurred. The record was engraved on metallic plates, and deposited by the author in the same ark of testimony which contained the plates handed down to them by their predecessors.

The first book is denominated the Book of Nephi, and contains seven chapters. It opens with an account of Lehi, the father of Nephi, who

<sup>1</sup> In drawing up this abridgment of the Book of Mormon, the author has derived much assistance from an analysis of the work in question, by the Rev. J. A. Clark, D.D. of Philadelphia.

appears as the grand hero of the story. Lehi resided in Jerusalem in the first year of Zedekiah, king of Judah, and was a person of great piety and devotion. Being greatly alarmed by the words of the prophets, who declared that Jerusalem would be destroyed, he went forth and prayed unto the Lord in behalf of his people. While in the act of prayer, a pillar of fire descended upon a rock before him, and a voice addressed him from the midst of the flame. Terrified by this divine manifestation, he went home and cast himself upon his bed, whence he was suddenly carried away in a vision, and saw God sitting on his throne, surrounded by numberless angels. He beheld One descending from heaven, followed by twelve others of surpassing brightness, and the first gave him a book which contained awful predictions respecting Jerusalem. After this vision, Lehi himself became a prophet, and predicted the overthrow of the Holy City, on account of which he was persecuted by the Jews, who sought to destroy him. Upon this the Lord spoke to him in a dream, and commanded him to take his family, and depart into the wilderness. He immediately obeyed, left his house, his land, and his precious things; and taking his wife Sariah, and his sons, Laman, Lemuel, Sam, and Nephi, arrived at the borders of the Red Sea, where he pitched his tent in a valley by a stream of

water. His two eldest sons were quite unbelieving, and murmured against him because he had led them out of Jerusalem to perish in the wilderness. But Nephi was piously disposed, and persuaded his brother Sam to believe in the words of Lehi their father. In consequence of his piety, the Lord revealed to Nephi, that he should be led to a *land of promise*, and be made a ruler and a teacher over his brethren.

After this, Lehi had another vision, in which he was commanded to send back Nephi and his brethren to Jerusalem, to obtain "*the record of the Jews, and also a genealogy of his forefathers, engraven upon plates of brass.*" In obedience to this command, the four youths proceeded to Jerusalem, where they cast lots to decide who should proceed to the house of Laban, and ask for the records in his possession. The lot fell upon Laman, the eldest, who met with a rough reception at the hands of Laban, and was obliged to flee for his life without attaining the object of his wishes. The two elder brothers now determined to return to their parents; but Nephi, resolving to persevere, persuaded them to go with him to the late residence of their father, and to collect his precious things, in order to prevail upon Laban, by the offer of them, to surrender the plates of brass. Laban was pleased with the exhibition of their wealth, and determined to slay



them in order to obtain it. They fled into the wilderness, and hid themselves in a cave, where the two elder brothers began to punish Nephi and Sam for leading them into difficulty. An angel immediately appeared and rebuked them, enjoining them to return to Jerusalem, and not to desist from their enterprise; for that the Lord would deliver Laban into their hands. Notwithstanding this divine admonition, the two elder brothers went towards Jerusalem with reluctance, and on reaching the walls of the city, refused to proceed any farther. Nephi, however, offered to go again to the house of Laban, and proposed that his brothers should conceal themselves without the walls until his return. Favoured by the darkness of the night, he stole carefully into the city, directing his steps towards the house of Laban. As he approached the dwelling, he found a man stretched on the ground in a state of intoxication, who, on examination, proved to be Laban himself. He was armed with a sword, the hilt of which was "of pure gold, and the workmanship exceeding fine." Nephi drew the sword from its scabbard, and, prompted by the Spirit, conquered his feelings of repugnance, took Laban by the hair of his head, and decapitated him with his own sword. He then dressed himself in Laban's garments, girded himself with his armour, and went to the treasury of the deceased. The

servant who kept the keys, mistaking Nephi for his master, readily took the plates of brass and carried them without the walls. On discovering his mistake, he was much terrified ; but, being persuaded to accompany the adventurers, the whole party returned to the tent of Lehi in the wilderness.

Lehi now examined the records engraved upon the plates of brass, and found that they contained the five books of Moses, a record of the Jews terminating with the commencement of the reign of Zedekiah, and many of the prophecies of Jeremiah. He also found a genealogy of his fathers, from which he learned that he was a descendant of Joseph. Lehi was now filled with a spirit of prophecy, and foretold that these plates of brass should go forth “unto all nations, kindreds, tongues, and people, *which were of his seed*. Wherefore, he said, that these plates of brass should never perish ; neither should they be dimmed any more by time.”

After this, Nephi and his brethren went to Jerusalem again by revelation, and persuaded one Ishmael and his family to return with them into the wilderness. On the way, Nephi’s two elder brothers sought to slay him, but he was miraculously delivered out of their hands. Soon afterwards Lehi had a vision, which he described to his two elder sons, for whom he feared exceedingly. This

vision presented an allegorical representation. A man appeared dressed in a white robe, who stood before Lehi, and bade him to follow him. Lehi was then conducted by his supernatural guide through a dark and dreary wilderness. After travelling for many hours, he began to offer up prayers, and was immediately conducted into a spacious field, where he beheld "a tree whose fruit was desirable to make one happy." As soon as he had partaken of the fruit, "his soul was filled with exceeding great joy," and he desired that his family should partake of it also. As he cast his eyes round about, he beheld a river which ran near the tree of delicious fruit. At the head of the stream he perceived his wife and his two younger sons, whom he invited to come and partake of the fruit, and accordingly they came. At length he discovered his two elder sons; but was unable to induce them to approach the tree. Then he beheld a rod of iron extending along the bank of the river, leading to the tree, and also "a straight and narrow path, which came along by the rod of iron even to the tree; and it also led by the head of the fountain unto a large and spacious field, as if it had been a world." Here Lehi saw "numberless concourses of people, many of whom were pressing forwards, that they might obtain the path which led unto the tree by which he stood. As

soon as they entered the narrow path, they encountered a great mist of darkness," so that many lost their way, while others caught hold of the iron rod, and pressing through the mist, finally arrived at the light in which the tree stood, and partook of the delicious fruit. After tasting it, they looked around, and some appeared to be ashamed. Lehi then beheld on the other side of the river a spacious building filled with gaily dressed people, who mocked those who were partaking of the fruit, in consequence of which many fell away and were lost. He saw multitudes pressing towards the tree, and multitudes feeling their way to the spacious building. Many were drowned in the fountain, many were lost from view, wandering in strange roads, and Laman and Lemuel partook not of the fruit.

After relating this vision, Lehi prophesied in relation to the Messiah, and told very distinctly what is recorded of him in the New Testament. Nephi became very anxious to see the tree described by his father, and at length the same vision was repeated to him with an interpretation. The Spirit enabled him to behold also Jerusalem, then Nazareth, and "in the city of Nazareth, a virgin exceeding fair and white." And then he saw the heavens open, and an angel came down and said, "The virgin which thou seest, *is the mother of God*, after the manner of the flesh." Again Nephi

looked and beheld the virgin bearing a child in her arms, and the angel said to him, "Behold the Lamb of God, yea, even the eternal Father! Knowest thou the meaning of the tree which thy father saw?" Nephi replied, "Yea, it is *the love of God*." Afterwards he saw the Son of God going forth among mankind. He beheld his miracles, the scenes that followed his crucifixion, and the whole history of Christianity up to the date of the publication of the Book of Mormon. The Roman Catholic Church was described to him as "that great and abominable church, and the devil was the founder of it." The tree seen in the vision was interpreted to be the love of God in Christ, the rod of iron leading to it was the word of God, the mist and darkness were the temptations of the devil, the large and spacious building was the pride and vain imaginations of the children of men.

After this vision, Nephi returned to his father's tent, where he found his brethren disputing about the allegorical sense of the vision of their father Lehi. He was prepared to enlighten them, and, in reply to their inquiries, he gave them a full exposition, in the course of which he informed them that the river of the vision represented the filthy and awful gulf which separates the wicked from the tree of life.

Laman and Lemuel now humbled themselves before the Lord, and soon afterwards the four sons of Lehi were married to the daughters of Ishmael. Immediately afterwards, Lehi received a command to strike his tent and take his journey into the wilderness. On arising in the morning, he beheld upon the ground before his door a round brass ball of curious workmanship. "Within the ball were two spindles, and the one pointed the way whither they should go into the wilderness<sup>2</sup>." They travelled four days toward the south-east, and encountered many trials, at which the elder brothers murmured, while Nephi was uniformly submissive. The brass ball was their guide, pointing out the way, and exhibiting changing inscriptions on its sides, which gave them all necessary intelligence from time to time, according to their faith and diligence; Ishmael died in the wilderness, where they sojourned for the space of eight years. At length they pitched their tents by the sea-shore, in a land which they called Bountiful, because of the fruits and wild honey which abounded there. After many days Nephi went up to the top of a moun-

<sup>2</sup> A Mormon elder being taunted with the anachronism involved in this allusion to the compass, gravely replied, that the instrument in question was mentioned in the Bible. Being asked for the passage, he pointed to Acts xxviii. 13. "We fetched a *compass* and came to Rhegium."



tain, by divine monition, where the Lord commanded him to construct a ship to carry his people to the promised land. He commenced the construction of his ship in the face of much opposition and of many difficulties, being quite ignorant of the art of shipbuilding, and at the same time being ridiculed by his brethren, who would not believe in his competency for the undertaking. But the Lord helped him, so that ultimately his brethren desisted from their opposition, and assisted him in completing the vessel. When the work was finished, they loaded the ship with fruits, meat, seeds, honey, and other provisions obtained in the wilderness, and embarked on their voyage. After they had proceeded some distance, Nephi's elder brothers began to be once more rebellious, and having bound him with cords, treated him with great cruelty. They took upon themselves the management of the ship; but, to their consternation, the compass refused to work, and in the midst of their perplexity, an adverse gale arose, which drove them back from their course, and soon increased to a terrible tempest. At length, when on the verge of destruction, they repented of their wickedness and released the unfortunate Nephi, who forthwith resumed the command. The compass again began to work, and, at the prayer of Nephi, the storm ceased, and there was a great

calm. After this the voyage advanced favourably, and in due time the pilgrims safely landed on the shores of America, where they found beasts of every useful kind, and abundance of gold, silver, and copper. By divine command, Nephi made metallic plates soon after his arrival, on which he recorded the peregrinations of his party, and all the prophecies which he had received concerning the future destinies of his people, and of the human race. These plates were to be kept for the instruction of the people of the land, and for other purposes known to the Lord.

The second book of Nephi opens with an account of Lehi's death. Previously to the event he called his children and grandchildren around him, reminded them of God's goodness in bringing them to the promised land, and gave to each a patriarchal blessing, accompanied by predictions in reference to their future destinies. To his youngest son Joseph (who, like his brother Jacob, was born after the departure of the family from Jerusalem,) he predicted that a seer named Joseph should be raised up in the latter days, "whose name should be called after the name of his father." This wonderful seer [Joseph Smith] should out of weakness be made strong, and all that should seek to destroy him would be confounded. Lehi having spoken to all his household, according to the feelings of his

heart, died and was buried, soon after which event, Laman and Lemuel again sought to destroy Nephi. He fled into the American wilderness, taking with him his own family, his brother Sam, and his younger brothers, Jacob and Joseph, and their families. He also took with him the plates of brass, and the miraculous compass by which they had been directed through the wilderness and across the ocean. Being thus separated, they became the heads of various tribes. The Nephites soon grew into a numerous people, and Jacob and Joseph being consecrated priests, they built a temple "like unto Solomon's, and the workmanship thereof was exceeding fine." As for the descendants of Laman and Lemuel, they became the red men of the American continent. "As they were white and exceeding fair and delightsome, that they might not be enticing to the Nephites, therefore the Lord God did cause a skin of blackness to come upon them." Nephi adds, that on account of the curse of God upon them, "they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey."

In this book are also introduced "the words of Jacob the brother of Nephi, which he spake unto the people of Nephi." He predicts the incarnation of the Holy One of Israel, and the restoration of the Jews on their coming to the knowledge of

their Redeemer. In regard to the Gentiles he foretels, that if they repent, and fight not against Zion, and do not unite with the Roman Catholic Church, they shall be saved. Nephi then takes up the subject, and transcribes several chapters from Isaiah by way of corroboration. These are followed by a long harangue, setting forth the theology of the New Testament, and afterwards by a prediction of the appearance of a great prophet, and of a wonderful book which he shall bring to light. The Book, of course, is the Golden Bible, and the prophet Joseph Smith. "Therefore," he continues, "at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein." This is evidently contrary to what actually happened, since we have seen that *eight witnesses*, besides the three, testified that they had seen the golden plates. To elude the difficulty, a saving clause is added in the following words: "And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men." The reason is also here as-

signed, why the plates are not spread before the learned; it is to teach them humility. An unlearned man is chosen to transcribe the words of the book, that the learned may read them. The learned refuse to read the characters, unless they can see the plates whence they are taken. This God will not permit. He has no need of learned men, and is able to do his own work. He will therefore make use of the unlearned to bring these hidden things to light. The prophet, though an unlearned man, will be competent through the power of God, not only to transcribe, but to translate the book. It is easy to see the application of this prophecy to Professor Anthon of New York, and to Martin Harris with his scrawl of mysterious characters.

Nephi then predicts, that in the latter days various conflicting churches shall arise, each of which shall claim divine authority for itself, while all shall agree in denying the existence of miracles. "They shall also say, 'A Bible, a Bible, we have got a Bible, and there cannot be any more Bible.' . . . Thou fool, that shalt say, 'A Bible, we have got a Bible, and we need no more Bible.' Have ye obtained a Bible, save it were by the Jews? Know ye not that there are more nations than one? Know ye not that I the Lord your God have created all men, and that I remember

*they* which are upon the isles of the sea ; and that I rule in the heavens above, and in the earth beneath ; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth ? . . . . Wherefore, because ye have a Bible, ye need not suppose that it contains all my words ; neither need ye to suppose that I have not caused more to be written ; for I command all men, both in the east and in the west, and in the north and in the south, and in the islands of the sea, that they shall write the words which I speak unto them. . . . Behold, I speak unto the Jews and they shall write it, and I shall also speak unto the Nephites, and they shall write it, and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it ; and I shall also speak unto all the nations of the earth, and they shall write it."

Nephi afterwards predicts the ultimate conversion of the American Indians to Christianity through the influence of Mormonism, and foretels, that soon after this event they will change their colour, and become "a white and delightsome people." The Jews shall be converted and gathered in, and the Lord shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

The next book in course is the Book of Jacob,



one of the younger brothers of Nephi. This book gives an account of the ordaining of Jacob by Nephi, to be priest over the people, and the particulars of Nephi's death. It contains several specimens of Jacob's sermons, which appear to have been directed against the increasing immorality of his people. He told them that in many respects they had sunk below the level of their brethren the Lamanites, and that, unless they repented, their skins would be darker than those of the red men at the day of judgment. After some years, a Nephite, named Sherem, began to preach that there would be no Christ. A miracle having been wrought upon the person of this heretic, he confessed that he had been deceived by the devil, after which he became speechless and gave up the ghost. In consequence of this awful event, the love of God was restored among the Nephites, and they devised many means, all of which proved unavailing, for the restoration of the Lamanites to the knowledge of the truth. The red men continued to delight in wars and bloodshed, and cherished a lasting hatred against their brethren. In consequence of their enmity, the Nephites fortified their land with armies, "trusting in the God and the rock of their salvation." Jacob, when he saw that he must soon go down to the grave, committed the sacred plates to his son Enos, and left him his successor in office over the people of Nephi.

The Book of Enos is short, as also are the two following books of Jarom and Omni, containing little, except an account of the transmission of the plates from one generation to another, till the time of King Benjamin, about 320 years after the flight of Lehi from Jerusalem. During the latter part of this period, many wars took place between the Nephites and Lamanites ; so that Mosiah, then king, was warned to emigrate with his people into a new region called Zarahemla. Here the Nephites discovered a people who had originally emigrated from Jerusalem, at the time when Zedekiah was carried captive to Babylon, and who, like the family of Lehi, had been miraculously conveyed over the mighty ocean. They united with the Nephites, and formed one nation with them, over which Mosiah reigned until his death, when he transmitted the kingdom to his son Benjamin. The Lamanites, at this period, are described to be “a wild, ferocious, and blood-thirsty people, wandering about in the wilderness with a short skin girded about their loins, and with their heads shaven ; and their skill was in the bow, and the scimitar, and the axe. And many of them did eat nothing, save it was raw meat.”

At length we arrive at the Words of the great and famous prophet Mormon, from whom the renowned sect of Mormons derives its name. This

prophet lived nearly a thousand years after the emigration of Lehi from Jerusalem, and about four hundred years after the coming of Christ. Mormon, while yet a child, received a command in relation to the sacred plates, and ultimately he obtained the precious deposits, which contained the record of all the generations of his fathers down to his own time. From these plates, he made an abridged record, which, in connection with the record of his own times, constitutes the Book of Mormon. He was, in fact, an Ezra, who compiled and arranged the entire canon of sacred writings. He lived at an eventful period, when the Nephites had fallen into a fearful apostasy, and he survived them all, except twenty-four persons. He was afterwards slain, together with the whole of this feeble remnant, with the solitary exception of his son Moroni, who lived to tell the mournful tale, and to deposit the sacred plates under the hill where Joseph Smith found them. Mormon took his name from the place where the first American Church was founded, and where the first candidates for admission to the Church were baptized, about two hundred years before the Christian era.

We have traced the history of the Lamanites and Nephites down to the period of king Benjamin, between three and four hundred years from the period of Lehi's flight from Jerusalem. Zara-

hemla, the new residence of the nation, was the scene of many great events in their history. Benjamin not only fought bravely, but exerted himself with a zeal worthy of the sweet Psalmist of Israel to establish true religion among the people. He punished the false Christs and false prophets who had arisen; he encouraged the holy prophets in speaking the word of God with power and authority, and he reigned over his nation in righteousness and equity. In his old age he assembled the Nephites, and exhorted them powerfully, declaring, that the time was near at hand when the Lord God Omnipotent would descend from heaven, and dwell in a tabernacle of clay among the children of men. Having thoroughly instructed them in the doctrines of repentance and faith, the multitude "fell to the earth, for the fear of the Lord had come upon them, and they viewed themselves in their carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying, 'Oh, have mercy, and apply the atoning blood of Christ, that we may receive forgiveness of our sins, and that our hearts may be purified: for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things, who shall come down among the children of men.' And it came to pass that after they had spoken these words, the Spirit of the Lord came upon them, and

they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ which should come, according to the words which King Benjamin had spoken to them."

King Benjamin having seen all his people, except the little children, enter into covenant with God to keep his commandments, resigned the throne to his son Mosiah II., and died three years afterwards, "four hundred and sixty years from the time that Lehi left Jerusalem." Mosiah walked in the ways of the Lord, and cultivated the earth with his own hands, that he might not be burdensome to his people, and that he might do according to that which his father had done.

In the fifth Book of Mosiah an episode is introduced. It has been already stated, that the Nephites had left their first residence and emigrated to the land of Zarahemla. Some of their number, however, desired to go back to the land where they formerly dwelt. The first party that went for this purpose met with no success, by reason of internal dissensions. The second attempt, under a leader named Zeniff, resulted in their making a settlement in that land, and building a city called Lehi-Nephi. No intercourse was kept up by this colony with its parent country, and the result of the enterprise remained unknown in Zarahemla until the

reign of Mosiah. At that period sixteen strong and mighty men under the command of Ammon were permitted by King Mosiah to go to the land of Lehi-Nephi to inquire concerning their brethren. After travelling forty days through the wilderness, they came to a hill near the land of Shilom, where they pitched their tents. Ammon then took three of his brethren and proceeded into the land of Nephi, where, encountering the king of the people, they were seized and committed to prison. On the second day they were brought before his majesty for examination, when, to their surprise and delight, the king informed them that he was Limhi, the son of Noah, the son of Zeniff. Ammon then made known his country and the reasons of his pilgrimage, upon which Limhi greatly rejoiced, released his fellow Nephites from their bonds, and treated them with the greatest hospitality. He sent to the hill near Shilom, and brought the remaining twelve of the deputation into the city, where he invoked their aid, and that of the Nephites generally, to the deliverance of himself and his nation from bondage to the Lamanites. The next day he assembled the people at the Temple, where he made an oration on the subject of their oppression by the Lamanites, after which he announced the character of his visitors, and caused Ammon to rehearse before the multitude the history of the



Nephites in the land of Zarahemla. The assembly was then dismissed, and soon afterwards Limhi brought forth the plates which contained the record of his people from the time they left the land of Zarahemla. Ammon, being permitted to examine them, interpreted them in substance as follows :—

Zeniff, the founder of this nation, after leaving Zarahemla, travelled a long way through the wilderness, and, having wandered many days, arrived at the land of Lehi-Nephi and Shilom. They found the country in possession of the Lamanites, but obtained by treaty the privilege of occupying the land. The Lamanites allowed them to build cities and make improvements for twelve years, after which, they sought to enslave them, but were defeated in every attempt until the death of Zeniff. This vigorous monarch was succeeded by his son Noah, who proved to be a depraved, extravagant, and oppressive king. He was fond of splendid architecture ; and, besides ornamenting the temple, he built a gorgeous palace and a lofty tower, from which he could overlook the territories of the Lamanites. The people were fast sinking into corruption, when a prophet, named Abinadi, was raised up, who reproved them for their iniquities, and openly denounced the judgments of God against them. This fearless and independent course excited the displeasure of the people and their king, who de-

terminated to slay the man of God. Abinadi escaped, and after two years, returning in disguise, again reproved them, and declared the vengeance of heaven upon Noah and his subjects. The people bound him and brought him before the king, who committed him to prison, and afterwards caused him to be brought up for examination. He was not intimidated, but enforced his bold commands by repeating to the king and his prophets the commandments of the decalogue. This exasperated them beyond all bounds, and they sought to destroy him on the spot ; but he calmly defied their efforts, and declared, that they could have no power over him until he had finished his message. Accordingly, he proceeded, and preached respecting the coming of Christ and the method of salvation, teaching "that redemption cometh through Christ the Lord, which is the very Eternal Father." The king now commanded the priests to take him and destroy him, and notwithstanding the pleadings of the youthful Alma, a descendant of Nephi, he remained steadfast in his wicked purpose. Abinadi succeeded in effecting his escape, but was retaken and sentenced by the king to death on the charge of maintaining the divinity of the future Messiah. The prophet not only refused to recant his principles, but declared his readiness to suffer martyrdom in their defence. The king was impressed by his

words, and was about to release him, when the priests, who were wicked, and derided the idea of a future Messiah, succeeded in causing him to be put to death by burning.

Alma now avowed himself a firm believer in the doctrines of Abinadi, which he taught privately through fear of the king. Many believed his words and resorted with him "to a place which was called Mormon," which received its name from the king, and was in a neighbourhood infested by wild beasts. In Mormon, there was a fountain of pure water, adjoining a thicket of underwood, in which Alma hid himself in the day-time from the emissaries of the king. Here he instructed his followers in the doctrines of Christ, and baptized them by immersion in the waters of Mormon. About two hundred and four persons were thus baptized, "were filled with the grace of God, and were called the Church of God, or the Church of Christ from that time forward." Alma ordained one priest to every fifty of his converts, and required this priesthood to maintain themselves without dependence on their flocks. The record then proceeds to say, "All this was done in Mormon, yea, by the waters of Mormon, in the forest that was near the waters of Mormon; yea, the place of Mormon, the waters of Mormon, the forest of Mormon, how beautiful are they to the eyes of them

who there came to the knowledge of their Redeemer, yea, how blessed are they, for they shall sing to his praise for ever."

Alma and his proceedings at Mormon were soon discovered by the king's agents, and, being denounced as a rebel, an army was sent to destroy him and his converts. The believers, who now amounted to four hundred and fifty souls, were apprized of the king's designs and departed into the wilderness for safety. The wickedness of the people of Lehi-Nephi was not long unpunished, for the Lamanites came upon them and reduced them to a state of vassalage. They were still allowed to keep up the shadow of a government, and Limhi was permitted to succeed Noah in the kingdom. They were not only made tributary to the Lamanites, but repeated efforts were made by that people to cut them off, in consequence of which they were always in a warlike posture. Their former priests, whom Limhi had driven into the wilderness, became a regular banditti, and often came into their land, and plundered their grain and precious things. When Ammon and his party were seized by the forces of Limhi, they were supposed to be one of these marauding bands. Having thus explained to Ammon the cause of the treatment which he had received before his story had been told, Limhi proceeded to relate, that a short

time before, a small party had been sent by him to search for the land of Zarahemla. Failing in their object, they accidentally discovered a land which was covered with dry bones and other remains, indicating that a populous nation had once existed there. They found, also, the records of the extinct race engraved on twenty-four plates of pure gold, but in a language which neither Limhi, nor Ammon, nor any of the people could understand. Ammon, however, informed Limhi, that the king of Zarahemla had a gift from God, whereby he could interpret such engravings. He added "he hath wherewith he can look and translate all records that are of ancient date, and it is a gift of God. And the things are called interpreters; and no man can look in them, except he be commanded, lest he should look for that he *had not ought*, and he should perish." Ammon greatly magnified the office of such a looker in the following beautifully grammatical words: "Whosoever is commanded to look in them, the same is called seer. A seer is a revelator, and a prophet also. A seer can know of things which *has* past, and also of things which *is* to come: and a gift which is greater can no man have."

Limhi was filled with joy on learning these glad tidings; and it will appear in the sequel that he was fully gratified in his desire to learn the history of the extinct race. At present, however, his

great object was to extricate his people with the help of Ammon, from their bondage to the cruel Lamanites. “And it came to pass that they could find no way to deliver themselves out of bondage, except it were to take their women and children, their flocks, and their herds, and their tents, and to depart into the wilderness.” They watched their opportunity, and fled away secretly in the night, together with their gold and silver and precious things, just as Joseph Smith, after the lapse of centuries, escaped from his creditors at Kirtland. They travelled through the wilderness for many days, the Lamanites pursuing them in vain, and ultimately arrived at the land of Zarahemla, where they joined the people of Mosiah and became his subjects.

In the meanwhile various adventures had befallen Alma, and the believers who accompanied him into the wilderness. After leaving the land of Lehi-Nephi, they travelled eight days through the dense forests, until they came to “a very beautiful and pleasant land, a land of pure water.” Here they established themselves, and, after the manner of modern Mormons, proceeded with great industry to cultivate the ground, and to erect houses. They offered to make Alma their king: but he declined the honour, and, like his successor Joseph Smith, was content with his theocratical authority as prophet.



He consecrated priests and teachers, and selected none but just men for ecclesiastical offices, in consequence of which, "they did watch over their people, and did nourish them with things pertaining to righteousness." Their secluded retreat was at length discovered by the roving tribes of Lamanites, who immediately subjected them to a bondage that was peculiarly oppressive. They succeeded at length in escaping from the hands of their enemies, and fled to the land of Zarahemla, where king Mosiah received them with joy, shortly after the arrival of Ammon, with king Limhi and his people.

All the people of Nephi were now assembled together, with the original inhabitants of Zarahemla, the people of Limhi, and the people of Alma. Before this great convocation, Mosiah read the records of Zeniff and of Alma, which produced great amazement and joy. Alma followed with exhortations to repentance, faith, and baptism; after which he went into the water and baptized Limhi and all his people, "after the manner he did his brethren in the waters of Mormon, yea, and as many as he did baptize did belong to the Church of God; and this because of their belief on the words of Alma. And it came to pass that king Mosiah granted unto Alma, that he might establish Churches throughout all the land of Zarahemla,

and gave him power to ordain priests and teachers over every Church. Now this was done because there *was* so many people that they could not all be governed by one teacher ; neither could they all hear the word of God in one assembly ; therefore they did assemble themselves together in different bodies called Churches, every Church having their priests and teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma ; and thus, notwithstanding there being many Churches, they were all one Church, yea, even the Church of God ; for there was nothing preached in all the Churches, except it were repentance and faith in God. And now there were seven Churches in the land of Zarahemla ; and the Lord did pour out his Spirit upon them, and they were blest, and prospered in the land.” There were, however, many of the rising generation who “did not believe the tradition of their fathers,” and “would not call upon the Lord their God.” Among the number were the sons of the king, and also a son of Alma, who bore the name of his father. While this young Alma was going about with the sons of Mosiah, seeking to destroy the Church, an angel appeared to him by the way, and, descending in a cloud, spoke to him in a voice of thunder which caused the earth to shake upon which he stood. He instantly fell to

the ground, being struck dumb and senseless. He continued in this state for two days and two nights, and then rose up a converted man, and became a most zealous preacher of righteousness. Four of the king's sons were also converted and became zealous preachers. Having obtained their father's approbation, "they took their journey into the wilderness, to go up and preach the word unto the Lamanites." We shall in due time hear what was the result of their efforts; but years passed away without any intelligence being received from them. The king was growing old, and had no one upon whom he could confer the kingdom. He therefore committed the records of his people for transmission to the younger Alma, having previously translated the records of the extinct people found by the subjects of Limhi, "by the means of those two stones which *was* fastened into the two rims of a bow." These miraculous spectacles came ultimately, as we have seen, into the hands of Joseph Smith. The records thus translated are called the Book of Ether, and were placed by Mormon nearly at the end of the book called by his name, and consequently out of their chronological order. The substance of them is as follows :

The people who inhabited the desolated country, were the descendants of Jared and his brother, who were among those engaged in building the

tower of Babel. When Jared and his brother saw that God was confounding the language of the builders, they cried to him for mercy, in consequence of which their language was not confounded, and with their friends and families, they were directed to the new abode where Providence designed them to dwell. By divine monition, they went into the valley of Nimrod, north of Babel, where they collected flocks and herds, together with swarms of bees and seeds of every kind. The Lord then appeared in a cloud, and led them to the sea-side, where they dwelt in tents during four years<sup>1</sup>. After that time the Lord commanded them to build barges to convey them over the ocean. "And they were small, and they were light upon the water, like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed

<sup>1</sup> A different account is given in page 424, where, speaking of the devil, the Book of Mormon says: "That same being who put it into the hearts of the people to build a tower sufficiently high that they might get to heaven, led on the people which came from that tower into this land."

the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And, behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breathe, save the air that is in them, therefore we shall perish. And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also *in the bottom thereof*; and when thou shalt suffer for air, thou shalt unstop the hole thereof and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold, I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I shall do, that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of the fire; for, behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you.” “And it came to

pass, that the brother of Jared (now the number of the vessels was eight) went forth unto the mount which they call the mount Shelem, because of its exceeding height, and did *moulten* out of a rock sixteen small stones, and they were white and clear like unto transparent glass." These stones, being touched by the finger of God, became like so many stars to enlighten the passengers in the dark barges. Jared and his party now placed their animals and provisions on board, and soon afterwards embarked on their voyage. A furious tempest ensued, in the course of which the barges were often buried in the depths of the sea, but no storm could hurt them, "the vessels being tight like unto a dish." After being thus driven for three hundred and thirty-four days, "they did land upon the shore of the promised land." Here they became mighty nations; they built cities; they cultivated the arts, and finally, on account of their wickedness, became exterminated by dreadful wars among themselves. And it came to pass, that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with loss of blood. And it came to pass, that *after* he had *smote* off the head of Shiz, that Shiz *raised up on his hands* and fell, and after that he had *struggled for breath*, he died. And it came to pass, that



Coriantumr fell to the earth, and became as if he had no life."

We have now reached the five hundred and ninth year after the flight of Lehi. Here the book of Mosiah ends, giving an account of the termination of the reign of kings, and the commencement of a kind of republican government under judges. Alma was appointed chief judge, being also high priest by the ordination of his father, who soon afterwards died at the age of eighty-two. Mosiah also died in the thirty-third year of his reign, and the sixty-third year of his age.

The Book of Alma follows the Book of Mosiah, and occupies 186 pages of the Book of Mormon. It is principally filled with details of the events which happened under the reigns of the early judges, of the wars and contentions among the people, of the efforts of Alma and others to establish the Church, and of a war between the Nephites and the Lamanites. Soon after Alma was raised to the judgment-seat, Nehor, a very large and powerful man, was brought before him on two charges of heresy and one of murder. The first charge was, that he had declared "unto the people that every priest and teacher *had ought* to become popular; and that they ought not to labour with their own hands, but that they *had ought* to be supported by

the people." The second charge was, that he had "testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had created all men, and had also redeemed all men; and in the end all men should have eternal life." This heretic had also slain one Gideon, an orthodox preacher, who had withstood him with arguments. Being found guilty on all three charges, he was caused to acknowledge, "*between* the heavens and the earth," that his doctrines were false; and afterwards, on the hill Manti, he was put to an ignominious death. His doctrines, nevertheless, had taken root, and, about five years afterwards, one Amlici, a cunning, shrewd man, of the same opinions, arose and tried to pervert the people. He "drew away much people after him, even so much that they began to be very powerful; and they began to endeavour to establish Amlici to be a king over the people." The question whether he should be a king, was decided by popular vote, and he was defeated. His adherents, however, gathered themselves together, and anointed him king, in consequence of which a civil war ensued. The Amlicites were routed in a battle, in which they lost 12,532 souls, while the Nephites bewailed the slaughter of 6562 of the orthodox party. The surviving Amlicites fled to the La-

manites, and joined them in an invasion of Zarahemla. Another battle ensued, in which Alma and Amlici having met in single combat, the latter was slain, and the Lamanites and Amlicites were totally defeated. Several engagements followed, in which the orthodox Nephites were uniformly victorious, and a season of universal prosperity to their church was the consequence. They began to grow proud of their wealth and greatness, and very shortly, envying, malice, and contention grew up among them. Alma, in order to check their increasing depravity, resigned his judicial authority to Nephihah, and went forth as high-priest, devoting himself wholly to the business of preaching. Many specimens of his sermons are given, which are generally similar in their manner and matter to the exhortations of itinerant preachers among the modern Methodists and Baptists. He prophesied also respecting the speedy coming of the Messiah, proclaimed with boldness the doctrine of regeneration by baptism, and freely quoted the New Testament long before the writers of the New Testament were born. Great effects attended his preaching generally, but when he reached the city of Ammonihah, he could make no impression upon the minds of the people, who even reviled him, spit upon him, and cast him out of their city. As he was departing in despair, an angel appeared and

commanded him to return to Ammonihah and make a second attempt. Returning privately to the city, he was met by a man named Amulek, to whom the angel had also appeared, and who hospitably entertained him at his own house. Amulek, being converted to the faith, went forth with him to preach the word, but the lawyers opposed them, and stirred up the people to persecute them, together with those who believed their doctrines. Accordingly, several of their converts were burned at the stake; the Holy Scriptures also were brought forth and committed to the flames. Alma and Amulek were tormented in prison, and, finally, on the twelfth day, the chief judge, and lawyers, and priests, came to them and smote them cruelly. The valiant confessors then cried unto the Lord, and immediately an earthquake ensued, so severe that the prison walls fell and crushed their tormentors. Alma and Amulek came forth in safety, and soon afterwards had the satisfaction of converting Zeezrom, the most distinguished of the lawyers, who became their powerful auxiliary. Alma, having seen a great religious change among the people, returned to his home at Zarahemla, accompanied by his friend Amulek. Soon afterwards the armies of the Lamanites invaded the land, and utterly destroyed the city of Ammonihah with its in-

habitants, but were finally expelled with great slaughter.

We have next an episode, describing the adventures of Ammon, Aaron, Omner, and Himni, the four sons of Mosiah, who had gone as missionaries among the Lamanites. After an absence of fourteen years, they returned and related the following story:—

When they first reached the land of the Lamanites, they were seized and made slaves in the service of several chiefs. Ammon was made a shepherd under King Lamoni, in which situation he exhibited his prowess by defeating, with his single arm, an entire band of hostile shepherds, who sought to scatter his flock. When his valour was described to the king, the latter concluded that Ammon was the Great Spirit in human form, and showed him the greatest reverence. Ammon declared that he was merely a man, and forthwith preached and prophesied with such power, that the king fell to the ground and remained in a trance like a dead person for the space of three days. At length he arose in an ecstasy, and began to declare the heavenly wonders which he had seen, and to prophesy respecting the advent of the Messiah. A great *revival* ensued, and scenes took place similar to the enthusiastic manifestations of modern

times,—the king, the queen, and all their servants falling down insensible, and then reviving to shout praises, and to declare that they had seen angels, and conversed with them. The converted persons were named Anti-Nephi-Lehies, and seem to have abandoned their wild Indian habits and to have adopted the Quaker principle of non-resistance. Ammon succeeded in delivering his brothers from bondage ; and the four missionaries proceeded through the land, establishing numerous churches, baptizing thousands of converts, and consecrating priests and teachers in the true Mormon fashion. Soon the fiercer tribes of unconverted Lamanites made war upon the believers, who appeared to be on the verge of extermination. Instead of defending themselves, they buried their swords and other weapons, and suffered a thousand and five of their people to be butchered. Their patience finally moved the Lamanites to mercy, and more than a thousand of the latter were converted : thus abundantly compensating for those who had been slain. They were, however, attacked by other tribes of their Lamanitish brethren, and, adhering to their principles of non-resistance, they ultimately, at the suggestion of the four missionaries, emigrated to the land of Zarahemla. The four brethren asked permission for their converts to settle in that country, which was readily granted to them by the



religious and benevolent Alma ; and they were called the people of Ammon.

Subsequently to this event, the Lamanites invaded the territory of the Nephites, and, after tremendous slaughter on both sides, were driven out and scattered. Peace ensued, and the people, observing the law of Moses with strictness, continued to increase in numbers and prosperity. Soon afterwards an antichrist arose, named Kori-hor, who was miraculously struck dumb by Alma, and his infidel doctrines nipped in the bud. A sect of Unitarian "dissenters," named Zoramites, also appeared, who refused to observe the laws of Moses, rejected the traditions of the fathers, and established separate synagogues and a liturgical form of worship. These "dissenters" finally joined their forces with the Lamanites, and made war against the orthodox Nephites. They were totally defeated, and Zerahemnah, the captain of the Unitarian heretics, being *scalped* by the orthodox party, his scalp was exposed in triumph on the point of a spear.

Alma, about this time, assembled his sons, Helaman, Shiblon, and Corianton, and gave them long lectures, in which he expounded the prophecies, foretold the descent of Christ in America, and laid down several of the doctrines of Mormonism. To Helaman he committed all the sacred plates, the

mystic stones (or Urim and Thummim), and the compass which guided Lehi through the wilderness and across the ocean. He foretold to him, also, that in four hundred years after the appearance of Christ, the Nephites would dwindle in unbelief, and finally become extinct. After uttering this prophecy, he disappeared, like Moses; and nothing was known concerning his death or burial.

Helaman and his brethren succeeded their father as high-priests, and were soon annoyed by a pretender, who desired to found a monarchy and abolish true religion. Moroni, the commander of the Nephite armies, hoisted a flag of liberty, and rallied around him the believers in a future Messiah, who were now called Christians. The pretender, being defeated, fled among the Lamanites, and became their king; after which, he invaded the territory of the Nephites. The latter, however, under Moroni, had erected many forts and mounds of earth, from which they defended themselves successfully against their enemies, and inflicted prodigious slaughter upon them. After this they sallied forth, and carried the war into the territory of the Lamanites, where they destroyed all the strongholds, and returned in triumph.

A class of political dissenters now arose, who threatened to weaken the Nephite republic. Moroni, like a true Danite, marched against them,

and put four thousand to death. About the same time, the pretender invaded the Nephite territory at the head of his Lamanites, but was secretly assassinated by a Nephite ; in consequence of which his army was dispersed. Many wars of a similar nature followed at various intervals. The Nephites were generally victorious ; and ultimately purchased by their efforts a protracted peace, during which they multiplied and became exceedingly strong. They even sent out emigrants in ships to other countries ; and Corianton, the son of Mosiah, was among the adventurers. Helaman, Moroni, and Shiblon died, and the sacred plates were committed to a son of Helaman of the same name.

The Book of Helaman details melancholy accounts of dissensions and wars, and strange alternations of prosperity and adversity to the Church. A son of Helaman, named Nephi, who was now chief judge, imitated the example of Alma, and, resigning his civil office, became a great prophet and preacher, performing miracles and mighty wonders, in company with his brother Lehi. He even went to the Lamanites, and was so successful in converting them, that he arrested the tide of war, and restored peace to the land. He reclaimed many dissenting Nephites ; and in proof of his faith and holiness, the earth shook, the heavens opened, and angels came down at his voice. After

Nephi, rose up Samuel, a Lamanite, who predicted that Christ would come into the world in five years, and that on the day of his birth there would be no night, although the sun would go down as usual. Another sign was to attend his death, namely, three whole days of darkness, in which there were to be thunderings and lightnings, earthquakes, and the rending of rocks and hills. Thirty-three years were to elapse between these two tremendous signs, which were to be the period of the Messiah's earthly existence.

The five years spoken of by Samuel had nearly expired, and the unbelievers, who were now numerous among the people, had determined on slaying the Christians, if the prophecy should fail of accomplishment. At length the suspense of both parties was removed by the appearance of the first sign. There was an entire night without darkness, although the sun went down as usual. The people, therefore, knew that Christ had come into the world. Nephi, the son of the last-mentioned Nephi, went forth among them, and baptized immense multitudes for the remission of sins. The converted Lamanites now became as white as the Nephites, and great signs and wonders were wrought by the hand of Nephi. At the end of thirty-three years, in the six hundred and thirty-fourth year after the flight of Lehi from Jerusalem,

the awful signs appeared which had been foretold as accompanying the death of Christ. There was a great tempest and terrible thunder, the earth shaking as if it were about to fall in pieces. Vivid lightning ran along the ground ; cities were overturned and buried in the midst of the sea ; a terrible darkness continued for three days ; and there was great howling and weeping among the people. The voice of Christ was heard amid the tempest, denouncing woes upon sinners, and offering grace and salvation to all who would repent and believe.

After these signs had disappeared, a great multitude of Nephites were gathered together, conversing upon what they had seen, when "they heard a voice, as if it came out of heaven ; and they cast their eyes round about, for they understood not the voice which they heard ; and it was not a harsh voice, neither was it a loud voice ; nevertheless, being a small voice, it did pierce them that did hear to the centre . . . yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass, that again they heard the voice, and they understood it not ; and again, the third time, they did hear the voice, and did open their ears to hear it ; and their eyes were towards the sound thereof ; and they did look stedfastly towards heaven from whence the sound came ; and behold ! the third time they did understand the



voice which they heard ; and it saith unto them, Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him !

“ And it came to pass, as they understood, they cast their eyes up again towards heaven, and behold ! they saw a Man descending out of heaven ; and he was clothed in a white robe, and he came down and stood in the midst of them ; and the eyes of the whole multitude *was* turned upon him, and they durst not open their mouths even one to another, and wist not what it meant ; for they thought it was an angel that had appeared unto them.

“ And it came to pass, that he stretched forth his hand, and spake unto the people, saying, Behold ! I am Jesus Christ, of which the prophets testified, that should come into the world ; and behold, I have drank out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.”

There were several occasions on which the Messiah is said to have appeared subsequently ; at which times he is blasphemously represented as teaching Anabaptist and Mormon doctrines, besides repeating the instructions and performing the miracles of the New Testament. With equally



audacious blasphemy he is described as instituting the sacraments, ordaining twelve apostles, and, finally, ascending into heaven. All were now baptized in the name of the Trinity ; and the whole of the Nephites, with most of the Lamanites, became converted. For more than 150 years, America was almost a paradise ; for there were no contentions, envyings, strifes, tumults, lyings, murders, or uncleanness. About the commencement of the third century of the Christian era, the love of many began to wax cold, and iniquity once more abounded, till the wicked became exceedingly more numerous than the people of God. Terrible wars ensued between the Nephites and Lamanites, which are duly recorded by the prophet Mormon. The Nephites, in their degenerate state, had lost the favour of God, and were slaughtered in prodigious numbers by their enemies. The prophet Mormon refused to head their armies, on account of their wickedness and abominations. At length, about the year 400, their scattered forces were collected at the hill Camorah, where they hoped to gain some advantage over the Lamanites. A dreadful battle ensued, in which two hundred and thirty thousand Nephites were slain, twenty-four persons alone escaping, with Mormon and his son Moroni. Mormon was severely wounded, and soon afterwards was slain with his companions, Moroni alone surviving

to tell the dreadful tale. To him the sacred records had been entrusted; and, faithful to his charge, he deposited them in the hill Camorah, whence, after an interval of 1427 years, they were disinterred by the prophet Joseph Smith.

THE END.

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